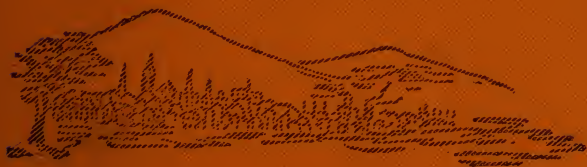




"At midnight there was a cry made,  
Behold, the Bridegroom cometh,  
Go ye out to meet him."



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WASHINGTON



# THE \* MIDNIGHT \* CRY

—OR—

## THE CONSUMMATION OF ALL THINGS

AS SHOWN BY FULFILLED PROPHECIES AND THE  
"SIGNS OF THE TIMES."

—BY—

THOMAS H. NELSON,  
Evangelist.

AUTHOR OF "LIFE AND LABORS OF REV.  
VIVIAN A. DAKE."

INTRODUCTION BY JOS. S. JENCKES, D.D., L.L.D.

*"Stablish your hearts, for the coming of the Lord draweth nigh."*—Jas. v, 8.

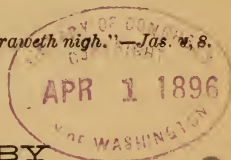


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## PREFACE.

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**A**FTER much prayerful research and study of the subject herein treated, we bestow the result of our investigations upon the public without apology, as every truth recorded is substantiated by proof. With a conviction, born of fervent desire for the salvation of souls, that many may be awakened to see their danger and their duty, and by yielding to the divine claims, escape the wrath to come, these pages are written. The author has held rigidly to what he deemed to be the divine meaning of every text discussed, regardless of popular theories and fearless of ecclesiastical criticism. He regards the book as providential and timely, and well calculated to awaken and instruct the careless and unenlightened masses.

THE AUTHOR.

## INTRODUCTION.

I have read with great care, and much satisfaction, a volume of about a hundred and seventy pages, by the Rev. Thomas H. Nelson, Superintendent of Pentecost Bands.

This publication seems opportune, in the light of current events in the political and religious world. Indeed, to the thoughtful observer of the times, and the careful reader of the Bible, and of history, it seems impossible that the strained condition of affairs in the kingdoms of the old world, can hold out much longer without a crisis, or cataclysm, that shall shake the very earth to her foundations.

“Let God be true and every man a liar.” Unless the Scriptures are a tissue of misrepresentations, and unless the philosophy of history is a “delusion and a snare,” our mundane affairs are inevitably nearing a point where a *novus ordo seclorum* must ensue. And of the nature of the new order, no one need be in doubt who will use the faculties with which God has endowed him, and the sources of information that are now within the reach of every honest and earnest investigator of the truth.

A prominent minister of this city said to me lately, that all the theological students at a leading seminary of learning, who candidly and without prejudice, investigated the subject of the second advent of our Lord to the earth, reached the same conclusion—namely, that He will, and must come, *before* the millennium, and not at its close.

Now, if this be really so, the conclusion is irresistible, that the whole trend of the religious teaching and preaching of our times is radically wrong, and misdirected. Before the union of church and state, under Constantine, religion consisted in subjective, personal experiences, and the “answer of a good conscience toward God.” But after the iniquitous marriage between them was arranged and carried out, mankind lost sight of the close affiliation with their risen and ascended Lord, and prided themselves upon the triumphs of Christianity over all opposing, visible forces, and fondly trusted that the church had captured the world, when the result clearly proved that the world had conquered the church. So, the intimate personal relation of the soul to its Saviour, was quite lost sight of in the pomp and glamour of a gorgeous, visible organization, which arrogantly claimed, with all the worldly reinforcements of the old Roman empire, that she was in very deed, the “Bride of Christ.”

It at once became the fashion of the new regime to assert that the whole world must be converted to Christ; that the great mass of humanity must

be lifted up to the highest moral and spiritual levels, and held thus, through human agencies and power; and, that then, after a millennium of fruition, at such sublimated heights, the Lord should come and judge all men, both the "just and the unjust," and handing the kingdoms of the world over to the Father, that GOD should "be all in all." This is a sad, if not a wicked, perversion of the truths of Revelation.

At the first council, held in Jerusalem, the Apostle James announced, "Brethren, Simon hath declared how that God, at the beginning, did take out of the Gentiles, a *people for His name*." So, this is what He is doing; or, having done, during the present dispensation, in which we are living, and not attempting, nor designing, to convert the whole world. This He will arrange for, after our Christian dispensation, and one other, the millennial, shall have elapsed. The evangelist, Matthew, says explicitly, that the "gospel is to be preached unto all nations, *for a witness of Him*," and not for the conversion of the world. And Paul says to Titus that Christ "gave Himself for us, that He might redeem us from all iniquity, and *purify unto Himself a peculiar people*, zealous of good works." This word "peculiar" means, a people of His own, or for Himself. Then He is now, in the time between His first and His second advent, choosing out from among the children of men, a band of faithful, true and absolutely *tried* followers, who shall comprise His "Bride," or "Church," and who shall become His associates



and co-rulers in the Millennial Kingdom, which He is about to establish upon this earth of ours, which shall be much fairer than now, after its rehabilitation, for such a sacred use and purpose.

Now, all of this, is the teaching of the book which we are reviewing, as it was, without controversy, the teaching of the early church of the first two centuries of the Christian era. I would hesitate to say the first three centuries, for corruptions of doctrine, and errors in practice, had insinuated themselves into the very warp and woof of the Christian church very soon after the Apostles' days, and had dimmed the spiritual vision of the early Christians touching this cardinal doctrine of Christ's personal, visible, material, pre-millinnial coming to our earth, for a glorious reign, in righteousness, of one thousand years; and this, before the final consummation of all things, when He shall deliver His kingdom to the Father, and "GOD shall be all in all."

May the divine blessing accompany this little book, with its precious freight of genuine Christian teaching, into many, many burdened hearts, and inspire with new hope many weary lives, with its able and conscientious showing forth of the true wisdom, that "cometh down from above, even from the Father of lights, with whom there is is no variableness neither shadow of turning." Amen!

JOSEPH S. JENCKES, D.D., L.L.D.





# THE MIDNIGHT GRY.

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## CHAPTER I.

It is a fact that few men, principles or tenets merit the honor they receive, and fewer still receive the honor which they merit, and the study of the prophetic portions of the divine word is no exceptional case. The more we examine the word of God and compare its prophetic predictions with the facts of history the more we are impressed with the nearness of the end of this dispensation and the return of our Lord. This is a much neglected subject, but one on which it is blessed to reflect. "Blessed is he that readeth and they that hear the words of this prophecy." It is a subject which has been greatly abused, and one from which has sprung the most ridiculous speculations and the wildest fanaticism. But shall we utterly ignore it? No, not while God holds it up as a subject of comfort to His people, and while Jesus and His disciples and Moses and the prophets saw fit to devote whole chapters to a description of it and the signs of its approach. We venture to assert that fully one-half of the

prophecies have a direct or indirect bearing upon this subject, also the key to many of the more ambiguous passages is found here. Hence the Bible is as a new book to those who begin to read it with this idea in view. In the elucidation of this subject we shall endeavor to confine ourselves largely to the word of God and the history of the world; these we are convinced will never be found to contradict each other. We take up this subject with a feeling akin to that which must have agitated the Israelitish exile from Egypt when behind the Midianitish mountain the voice of God from the burning bush called him to put off his shoes, and declared that the place whereon he stood was holy ground.

Prophecy is a narration of future events; history is a narration of past events. The historian, infidel though he may be, nevertheless proves the supernatural character of the prophetic records by their fulfillment in his narrative of past occurrences.

For, as no human wisdom or science could by mathematical calculations ever have figured out these prophetic descriptions which the facts of history authenticate, their divine origin as miracles of knowledge is proven beyond a doubt, and the very fact that God saw fit to write should form sufficient reason for us to endeavor to understand. The exact fulfillment of these prophecies and the precise harmony of their chronological dates are as great evidence of the divinity of revelation and the scheme of gospel redemption in these last days as

the noted miracles of Christ and the apostles were to the church in her infancy. It is but reasonable to suppose that God would give His honest followers in the perilous times of the last days some such evidence as a confirmation of their faith, since miracles were given for a similar purpose to the infant church. We wish to keep the balance between the two extremes on this subject and avoid on the one hand the error of many who have specified a day or hour, or even a year, wherein they asserted that God would judge the world, thereby making uninspired mortals wiser than our blessed Lord, who acknowledged in Mark xiii: 32, that He Himself did not know the day nor the hour; and, on the other hand, the equally erroneous though less disastrous error of totally ignoring or criminally ridiculing a great portion of that revealed word that the All-wise and All-benevolent God gave for our edification and comfort. Though Christ declared that no man knew the day nor the hour, yet He does not assert that we could not know anything of the decade or year, but rather describes occurrences which immediately precede the end, and adds: "When ye see these things come to pass, know that the end is nigh, even at your doors."

It is our purpose in this manual to call attention to these prophecies, and then examine the page of history and see whether or not any or all of them have been or are being fulfilled; being assured that if the prophecy in this verse has been fulfilled the promise shall not fail. I wish my

reader to remember that there is a vast difference between an exposition of prophecy and the declaration of essential truth. As I am a weak, fallible man not claiming to fill the office of a prophet, my expositions of prophecy may in some particulars be erroneous.

But in declaring the vital and essential truths of the gospel God has not left me to infer and speculate, but to declare with the boldness of an apostle what He has laid down in His written word. The best of men differ widely and agree to disagree in their views of prophecy. But all must agree on the essentials of evangelical religion, or the dissenter must perish forever. In discussing prophecy I may through ignorance draw unwarrantable conclusions from fact or fancy. If my reader sees that I have done this let him discard my conclusions and thank God for greater light on that point. But if He sees my conclusions to be reasonable and possibly right, I pray that he may give due heed to them. I desire to move cautiously and prayerfully along this line, since God has left us no emphatic and unmistakable statements of the exact time of the end. Dogmaticism in these things is as far from my intention as I deem it to be from good sense.

I make no claim to infallibility. We hope the world will never be bored with more than the one infallible man it has. He who burned men for asserting that the world was not flat and for contradicting his assertion that the sun moved round

a motionless earth; he who located purgatory at the center of the earth, 25,000 miles from the surface, has proven the imbecility of infallibility. But if I should so far forget myself as to positively assert what I should only give as an opinion, or put more significance on certain facts than discretion would allow, I hope that my reader will exercise the more charity on account of what he considers my weakness, and again thank God for his greater clearness of perception. If he consider me a fool, I say with the apostle: "Yet as a fool receive me." If he refuse to do this and deride and censure me he will in the words of the proverb, be making two fools where there need be but one.

We are told by modern theologians that none but weak minds or peculiar persons ever bother themselves with the zoological apparitions of Daniel, or the hidden revelations of John, etc., but we remember that God chose the weak things to confound the mighty, and said He would purify unto Himself a peculiar people, and therefore we take courage. The study of prophecy as relating to the second advent has too long been left to those who have perhaps unintentionally, yet nevertheless truly used it as a prop to support their own peculiar and unscriptural views. No subject was given more studious attention by the prophets, apostles and early church fathers than that of prophecy. That none is given less attention by modern theologians generally is itself a sign of the degenerate times in which we live.



Peter, the apostle, tells us that the former "Inquired and searched diligently, searching what, or what manner of times the Spirit which was in them did signify, when it testified beforehand the sufferings of Christ and the glory that should follow." And if they studied so diligently the unfulfilled prophecies that related to the Savior who was coming to suffer, ought we not the more earnestly to study those that refer to the King who is coming to reign in glory forever? Well was it for the Christians of Jerusalem that they were not taught by a modern theologian, else they had all perished in the fearful siege of that city under Titus, the Roman. But being students of prophecy, and recognizing the fact that the prophetic statements of Jesus were passing into history before their eyes they read the interpretation, heeded the timely warning and escaped to Pella and the surrounding country. This historic fact none can deny.

The Prophet Micah gave the name of the very place of Christ's birth; Zechariah told of the exact manner of His entry into Jerusalem; Malachi exactly describes his forerunner, John; and we have the most positive proof that these prophecies were not neglected by pious Jews. Noah was told the exact time when the flood would come; Moses, by consulting prophecy, understood the very time when the Egyptian captivity was to end, and consequently was prepared to do his part in delivering his enslaved brethren. These, as Peter says, recognized prophecy as a

“day star” or “morning star,” heralding the approach of a better day “whereunto,” he says, “ye do well that ye take heed till the day dawn.” This day dawn is spoken of by Malachi as the coming of the Savior to reign in glory as “the Sun of Righteousness, with healing in His wings.” But the apostle would have us “take heed” to these “day stars” of prophecy till they are lost in the glare of the “Sun of Righteousness,” and the stars of prophecy shine out no more on the night of sin, but the Sun of Righteousness ushers in the light and glory of the Millennial day.

The idea that human history is a haphazard time-and-chance affair, is true only from the human side. From God’s side it is an orderly fulfillment of a great drama that—we do not say He fore-ordered, but He fore-knew and fore-announced. This divine fore-knowledge in no sense affects the free will or responsibility of the actors. The spirit-inspired, or wise expositors of other ages recognized this principle and acted upon it. Daniel in reference to the deliverance of his people from the seventy years’ Babylonish captivity said he “understood by books” that the time was about expired. Jesus Himself, when urged by His friends to show himself openly, declared “My time is not yet come,” which showed that he was waiting for Daniel’s seventy weeks of predicted time to elapse before His “Showing unto Israel.” Paul in reference to Christ’s birth wrote, “When the fulness of times had come God sent forth His Son,” etc., meaning that when the predicted time had ar-

rived, and not till then, Jesus was born. These statements proved their authors to be believers in, and students of, chronological prophecy, which therefore none can ridicule or even ignore without offense.

Prophecy primarily was not intended so much to prove by its fulfillment the divinity of revelation as it was to warn God's people of approaching catastrophies, that they might prepare for the mighty events it described. But this primary end of prophecy is defeated by the theologians who ignore these sacred writings, and great will be their loss and sufferings and those of their hearers when the final catastrophe comes and finds them unprepared for it. We have no wish to dogmatically assert anything for which we have not the plainest proof, and hence in these pages we are anxious only to compare current facts and incidents with "The sure word of prophecy," and leave the enlightened and unprejudiced reader to decide whether or not we have sufficient grounds for our views.

If the apparently insignificant quiver of a frog's leg led to the opening of the science of electricity; the dropping of an apple to the discovery of the law of gravitation, or the moving of a kettle lid to the discovery of the power of steam, it is proof that God encourages the deliberative student by rewarding his deliberations and researches. This is as true in spiritual affairs and in the prayerful study of God's word as in the natural world. In looking over the facts of history and compar-



ing them with the prophetic statements we are struck with their similarity, and are as much encouraged by these signs to believe that we are nearing a terminus in human affairs and the appearing of a new heaven and a new earth, as Columbus was by the appearance of strange birds and seaweeds to believe that he was nearing the long-looked for new world. We thank God that much more study is now given to the prophetic portions of His word by a few of the most spiritual in all denominations than in any former age.

This is encouraging, though there is need of a greater improvement in this direction. A very encouraging feature of this late awakening is found in the fact that nearly all the spiritual ones agree on the main points, and all are looking for some important developments in the near future. Though there is as much difference of opinion in the interpretation of prophecy as there is in the realm of Christianity generally, yet we are thankful that much of this difference is on non-essential points.

As a motive to holy living there was no point more often urged by the disciples than the coming of Christ, as the following passages show: James v: 8, "Be ye also patient, stablish your hearts, for the coming of the Lord draweth nigh." I. Thess. v: 2-6, "The day of the Lord cometh as a thief in the night; therefore let us watch and be sober." I Peter iv: 7, "The end of all things is at hand, be ye therefore sober and watch unto prayer." James v: 7, "Be patient therefore,

brethren, for the coming of the Lord draweth nigh." Rom. xiii: 12, "The day is at hand; let us therefore cast off the works of darkness, and put on the armor of light."

A very essential, though very neglected branch of Christian theology or sacred science, is that of chronological prophecy. This study is by the very nature of things to be developed in the last days, and could not be otherwise, for it has been stated in the prophecies that their contents were to be sealed until the time of the end: "But thou, O Daniel, shut up the words and seal the book, even till the time of the end." And even at that time they were to be understood only by a limited number or a particular class, as the angel continues in the same breath: "And none of the wicked shall understand, but the wise (pure in heart) shall understand." This fact that God sealed the book of Daniel and its counterpart, the Apocalypse, till "the time of the end," and that even then, none but the wise could understand it, accounts for the confused and meaningless expositions of this portion of God's word by the pious and good men of other ages, and the equally self-contradictory effusions of many to-day, who are yet unacquainted with Christ as a personal, conscious Savior. The qualification for understanding this part of God's word especially is moral purity rather than mental polish. "The fear of the Lord is the beginning of wisdom," but as the time of the end is now at hand, God has with the sword of history cut the "seal" that has been for

ages upon these prophecies, and the wise students of this portion of His word find it a pleasant and profitable field to explore. He has declared: "At evening time it shall be light." And surely in this evening of time we can look for light on the prophetic portions of His word, nor look in vain, for floods of light are shining from the page of history on the page of prophecy. The breaking of the "seal" from the writings of Daniel and John, and the general understanding of these writings form a blessed proof in themselves that we live in the "time of the end," as well as being an inspiration to study and a confirmation of our faith in prophecy.

We are forced to admit that we are greatly indebted to the common newspapers for some of the following facts, but they are historic facts that none will deny, even though variously colored by the different papers. We are well aware of the corruption of the press, and that its independency is a thing of the past; that it is largely controlled by money rather than men, and that its editorial staff of intellectual prostitutes dare not tell the truth on many points, but must constantly vilify righteous men and sound principles, and extol malicious tenets and robbery schemes in order to keep the good will of the conscienceless Barabbases and feelingless Shylocks, whose hired tools they are. These subsidizers of the press are aware that it creates public opinion, and sooner or later public opinion becomes the law of the land; hence the determined effort to play the

Pope on this point and keep the people in ignorance, that law-breaking law-makers may profit thereby. Thus the printing press which heaven bestowed especially upon the English speaking, or Protestant people, that its numberless sheets might go forth like "leaves from the tree of life for the healing of the nations," is, through its prostitution to money and crime, scattering broadcast the death warrants of the millions. But with all this in view we pick up a daily newspaper and scan its pages with awe as we see there a record of facts that verifies the truth of God's word, and gives us data from which to calculate our whereabouts on the stream of time.

We have little disposition and less time to spend antagonizing what we consider to be unsound teaching on this subject. But we fail to find any scripture for the dogma that is becoming so popular these days that the "world is rapidly growing better," and that the prevailing principles and influences will be successful in converting it and bringing about the millennium.

The more we study the word of God the more we are convinced that it directly antagonizes this view. Because sin in our day is not assuming the barbarous forms which characterized the dark ages, or heathen nations, many think the Bible is incorrect where it plainly declares that "evil men and seducers shall wax worse and worse." But though we polish our perfidy and baptize our infidelity and refine our wickedness till sin becomes a science, it is sin still, and as much greater and

more heinous in God's sight than the sin of other ages, as the light and knowledge of right and wrong in our day is greater than that which was enjoyed in other ages. God says: "In the last days perilous times shall come" for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy." Paul declares that Christ will not come "Except there be a falling away first and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God." This falling away in the last days is to be so great that Christ himself asked the question: "Nevertheless, when the Son of Man cometh, shall He find faith on the earth?" It is written that He comes "In flaming fire, taking vengeance on them that know not God and obey not the gospel of our Lord Jesus Christ." Peter says, not "in the last times" all shall be converted, but "there shall come in the last days scoffers, walking after their own lusts and saying: 'Where is the promise of His coming?'" Again Jesus said: "But as the days of Noe were, so so shall also the coming of the Son of Man be, for as in the days that were before the flood they were eating and drinking, marrying and giving in marriage until the day that Noe entered into the ark, and knew not until the flood came and took them all away; so shall the coming of the Son of Man be."

The following passage in I Timothy should be conclusive, as it seems to be aimed directly at



this post-millennial heresy: "The Spirit speaketh expressly that in the latter times (not that all shall be converted, but) some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." This post-millennial doctrine that the world is to be entirely converted to Christ by the present acting powers and influences, and the millennium to be inaugurated without the direct and immediate presence of Christ, was brought into prominence, if not into existence, less than two hundred years ago by a Mr. Whitby, who claimed that it was entirely "a new hypothesis." We grant that it deserves the name, as there is not a single passage in the New Testament which the champions of this doctrine can adduce which plainly teaches their theory. The entire fabric rests upon a misapprehension of some of the parables.

Moshiem writes in his Church history: "The prevailing opinion that Christ was to come and reign a thousand years among men before the final dissolution of the world, had met with no opposition previous to the time of Origen." Chillingworth says, speaking of the first four centuries: "It was the catholic doctrine of the age." The infidel historian, Gibbon, says of the same period: "It appears to have been the reigning sentiment of orthodox believers," and he continues: "As long as this error," as he denominates it, "was permitted to subsist in the church, it was productive of the most salutary effects on the faith and practice of Christians." In the light

then of the teaching of the universal church for four hundred years after the apostles' time, and in the light of many plain scripture texts on this point, how our modern preachers can advocate the post-millennial ideas that are becoming so prevalent can be accounted for only by believing that many of them are of the number that Jesus called "blind leaders of the blind," or of the number of those "teachers" that Paul declared in the "last days" would be "heaped together."

If Christ and some of His apostles had believed this post-millennial doctrine, why this utter silence on their part in reference to it? Or what is more noteworthy, why speak to the very opposite as in the passages quoted above? If a belief of this theory to-day be of such vast importance as an incentive to evangelistic and missionary effort as its champions assert it to be, then was it not more so in the infancy of the church, when her entire force was a missionary force? And is it not strange that Paul, her mightiest missionary and inspired teacher, entirely overlooked it, and even affirmed the contrary. Read II Thess, ii: If, as our post-millennial friends assert, there is to be a universal reign of peace for a thousand years before the return of Christ, then the following words of Jesus, which are recorded in five different places in the gospels, are entirely inconsistent: "Watch, for in such an hour as ye think not the Son of Man cometh." For why should we watch now for His coming if there must elapse between now and that event a thousand years of

universal righteousness and peace? Watching for an imminent occurrence and believing that an event will transpire after a thousand years, are entirely different states of mind. Our opponents practically assert that Jesus made the mistake of intending the latter when he commanded the former. Again, in Math. xxviii: 19, 20, Christ's great commission to His disciples is: "Go ye and teach all nations \* \* \* and lo, I am with you alway, even unto the end of the world." "Now, how can this passage be reconciled with a millennium before Christ's coming, when it is stated that during the millennium, "They shall not teach every man his neighbor and every man his brother, saying, know the Lord, for all shall know Him from the least to the greatest." This post-millennial theory would make Christ's command obsolete a thousand years before the end of the world (age), to which He declared that He would be with them in preaching. Away with such man-made doctrines of devils, that are opposed to the word of God. These popular heresies are the products of seducing spirits, and should be tried by the touch-stone of God's word. From these texts and arguments and many others that might be given, as well as from the deepening corruption and widespread wickedness of the times, we are convinced that there will be no millennium until ushered in by the presence of Christ himself.

Though we are convinced that in the near future there will be a reign of universal righteousness when "the wolf shall also dwell with the



lamb and the leopard shall lie down with the kid and the calf and the young lion and the fatling together, and a little child shall lead them. \* \*

\* \* They shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord as the waters cover the sea." Yet we see no scriptural ground of hope for this state of affairs till Jesus comes personally. If any one will read carefully and with an unbiased mind the eleventh chapter of Isaiah, where the above quotation is found, he will see that this state of things is said to follow the coming of the Son of Jesse, who is with righteousness to judge the poor, "and with the breath of his lips to slay the wicked." Then if some one asserts that this refers to His first coming and that the millennium is here now, I have only to add that Christ has not yet taken the judgment seat and will not till the consummation of all things; nor has He with the breath of His lips slain the wicked. Nor is there a single text of scripture that will justify the assertion of some, that we are enjoying the millennium now. If we are, it is surely a millennium of wickedness rather than one of righteousness, and the nations of earth are beating their pruning hooks into swords rather than the reverse. They are making war the most expensive science rather than as God hath said, "to learn war no more." Nor is there any foundation in the Bible for the notion that Christ's second coming is a spiritual revelation rather than a real **personal appearance**. The angels on the mount

of Olives said to the wondering disciples as they stood gazing up into heaven after their departing Lord: "Ye men of Galilee, why stand ye gazing up into heaven. This same Jesus which is taken up from you into Heaven, shall so come in like manner as ye have seen Him go into heaven?" He went a personal, corporeal being, and He must come as such to verify the truth of the angelic statement. He says Himself: "As the lightning cometh out of the east and shineth even unto the west, even so shall the coming of the Son of Man be." None will deny that Jesus had come in a spiritual sense to John, yet he afterward prayed, "Even so come, Lord Jesus, come quickly." Christ is come now spiritually to His people. He has come now at the death of many of His saints. He has come now in His providences, making all things work together for good to them that love Him. But there is a blessed sense in which He promises to come again as judge and ruler, to be followed by "the armies which were in heaven," and having upon His vesture a name written, "King of Kings, and Lord of Lords." And in the battle which ensues the beast and the false prophet are to be taken and cast alive into the lake of fire burning with brimstone. Then an angel is seen coming down from heaven, "Having the key of the bottomless pit and a great chain in his hand, and he laid hold of the dragon, that old serpent, which is the devil and Satan, and bound him a thousand years and cast him into the bottomless pit, and shut him up and put a seal upon him that

he should deceive the nations no more till the thousand years should be ended, and after that he should be loosed for a little season." Then speaking of the saints, the apostle continues, they lived and reigned with Christ a thousand years. That none but saints enjoy this blessed privilege is proven by the words: "Blessed and holy are they that have a part in the first resurrection." The thousand years preceded by the resurrection of the righteous dead, all orthodox Christians believe to be the millennium, when Christ shall reign on the throne of His father, David, And it is a significant fact, as all may see by reading the nineteenth and twentieth chapters of Revelation, that this millennium does not appear until after Christ's second coming. And in chapter twenty, verse seven, and to the end of the book, the apostle tells of the general judgment and the eternal glory that shall follow the thousand years.

The Christian church is making the very mistake which the Jewish church made in regard to Christ's coming. The Jews shut their eyes to all other features of His appearing but its glory; and, their eyes, as a consequence, grew so dazed at the sight that they failed to see the humiliation which was essential to His glory. We should not be so taken up with the glory of His coming as to overlook the fact that He is also to come "In flaming fire, taking vengeance on them that know not God and obey not the gospel of His Son." As to whether or not the thousand years' millennium are

to be spent on the renewed and glorified earth, scripture leaves very little doubt. All the prophets declare that "The earth shall be full of the knowledge of the Lord," and that "where sin abounded grace shall much more abound." We see no reason why this earth, when purged from sin, should not be the seat of Him who thus redeemed it? There is nothing essentially vile in physical substance. With sin and all its effects destroyed, this earth would be an Eden, and in a very literal sense the meek could inherit the earth. We must remember that the earth was cursed for man's sin, and God declared that it should bring forth thorns and thistles. How beautiful might this world be yet, if sin and all its effects were but removed and it restored to its pristine grandure. Behold its fields of golden grain, its orchards of luscious fruits, its picturesque forests and exquisite foliage, its magnificent mountains and majestic rivers, its almost enchanting glens and fairy nooks, and as you are being charmed by its loveliness and regaled by the aroma from its floral forests, you involuntarily whisper: "Every prospect pleases and only man is vile." But thank God that sin is to be expunged and all its train of concomitant evils to be destroyed and righteousness, peace and plenty to be enjoyed, a universal Eden, presided over by Him who was once looked upon as "a root out of a dry ground, smitten of God and afflicted," but is now seen to be "the Chiefest of ten thousand and the One altogether lovely."

## CHAPTER II.

Let us now examine some of those prophecies which immediately relate to the last days and ascertain if any of them have been fulfilled. In Matthew xxiv: 14, we read: "And this gospel of the kingdom shall be preached in all the world as a witness to all the nations, and then shall the end come." In this text there is both a prophecy and a promise. The prophecy has been fulfilled, which proves that the promise is about to be. If you appeal to the recent reports of Bible societies you will find that there is not a written language on earth in which the word of God has not been translated. There is not a nation on earth, or an island of the sea, that to a greater or less degree has not heard the gospel. That angelic pæan which sounded in the ears of the Judean shepherds: "Peace on earth and good will to men," has rung out from the peaks of the Hymalayas, the Alps, the Andes, the Sierra Nevadas. It has cut its way through the impenetrable jungles of Africa to the great lakes at its core. It has broken through the granite walls of China and intrenched itself in the heart of Pekin. It has pierced the heavy vail of Corean shame and



kissed with its warming beams every island of the sea and every nation of the earth. In fact it has girdled the globe. This mighty achievement has largely been done in the past thirty years. The opening of the Suez canal has helped in this. European wars have even contributed a part. The explorations of Livingstone and Stanley have assisted much. The printing press, the telegraph and telephone, the marine engine, the locomotive, all these late discoveries are inspired by God and put in motion to bring about the glorious end. War, famine and pestilence are His plowshares which open furrows for gospel seed. This text does not say all nations will be converted, it simply declares "this gospel of the kingdom shall be preached to all nations as a witness." This has lately been done, and never was done before the present decade.

The natural sun, humanly speaking, rises in the east and sets in the west. Jesus is called the Sun of Righteousness. He came in Palestine, the extreme east, where He was rejected. Steadily the rays of the Sun of Righteousness pierced the western blackness, chasing the darkness of nature's night from the hearts and homes of men, and leaving its eastern rejectors who "loved darkness rather than light," to the gloom they loved. Onward the spiritual sun pressed until to-day in this western land we enjoy His last sinking rays, while those in eastern nations are largely in gross darkness. This western nation is largely the missionary force of the world, and

embraces all the light, knowledge and improvement of the ages. The globe has been girdled, the sun of hope for this world is fast sinking behind the everlasting hills. Surely, the evening shadows lengthen across the plains of time, the sun of hope is setting in the great eternal sea. Now, this text ends by saying: "When this gospel is preached to all nations for a witness, then shall the end come." The mediatorial robe of Jesus will soon be folded away in the tomb of time, as His garment was at the sepulchre, while He leaves the mediatorial throne for the judgment seat.

The apostle Peter quotes the following words from the prophet Joel: "And it shall come to pass in the last days, saith God, I will pour out my spirit on all flesh, and your sons and your daughters shall prophesy (preach.)" Though this prediction was in a sense fulfilled, or began to be fulfilled on the day of Pentecost, yet strictly speaking, it has never been entirely fulfilled till in the last twenty years. In what other age was there seen such an army of holy young people, especially women, in the pulpit as now? God is pouring out His spirit on the "sons and daughters," or young people of the land, and they must prophesy. This prophecy is having a literal fulfillment in the holy hordes of young people who, under the baptism of the Holy Ghost, are to-day moving out into the evangelistic field and pressing the claims of God. There is no distinction made between the work of the women and that of

the men in the text. Women, as evangelists, missionaries and pastors, have proven themselves equally successful with men. Few are the places either in art, science or trade, where she cannot stand side-by-side with her masculine companion. The fulfillment of this prophecy is at least remarkable.

In the parable of the great supper, as recorded in Luke xiv, the last offers of mercy were sent to the maimed and halt and blind in the streets and lanes of the city and in the highways and hedges. We are aware that this fact was to point out the particular features of the entire gospel dispensation, yet it is also having a singular fulfillment in the fact that in no other generation was there any approach to as many open air meetings as at present. In all nations and in countless towns, missionaries, holiness preachers, members of the Salvation Army and Pentecost Bands and God's Spirit-anointed servants generally, are holding street meetings and religious out-door exercises. They are in these last days bearing God's last offers of mercy to the unenlightened and neglected masses who never enter a house of worship. Reader, will you help in this mighty advance upon the powers of darkness? What we do we must do quickly. Do not be kept from this divine command by a false shame, as are many. "The disciple is not above his Lord." Jesus was a "street preacher." His most eloquent and effectual sermons were preached under the open sky. Whether the hungry masses on the mount-



ain side, the unenlightened thousands on the sea shore, the ten lepers on the public highway, the impotent man by the pool, the blind beggar by the roadside, or the adulteress at the well; wherever He came in touch with fallen and needy humanity He offered them the panacea of the gospel. In fact the church of Christ was born in a street meeting, on the day of Pentecost, when three thousand were converted on the streets in one day under the apostles' preaching after they had received the promised baptism of the Holy Ghost. Sad has it been for the world that the church did not continue as it begun. Christ has in all ages been followed in this particular by many of those of whom the world was not worthy. Paul, John Peter, Luther, Knox, Wesley, Whitefield, and many of the founders of existing denominations, deemed it not beneath their dignity as preachers of the gospel to instruct the unenlightened masses out of doors.

Let my readers remember that I do not pretend to exhaust the prophecies, or give a complete elucidation of them in this manual; nor am I anxious to do my readers' thinking for them. My desire is only to call attention to some of the marked features to thereby awaken the sleeping virgins, who with their lamps trimmed and burning, can themselves investigate the prophetic portion of God's word that He may teach them Himself. God has well said: "My thoughts are not your thoughts, neither are your ways (or words) my ways (or words)." It was stated truthfully

of Jesus, "Never man spake like this man." God's word proves its divine character by its very nature. Were it a mere human production it could be fathomed at once, and its surface meaning would exhaust its store. Not so with this word. As we drink deeper and deeper of the spirit of love and adoration which the writers enjoyed, we find meaning after meaning, truth after truth underlying each other on every page and in every figure and narrative herein recorded. In the light of this truth then, let no one declare that because some of the prophetic figures of the scriptures find either a literal or spiritual fulfillment in certain historic events that they can have no other. This would be to rob God of some of His divine attributes and make Him a mere man. Because of this mistake many expositors of scripture have erred and shamefully assaulted each other. Without doubt many of these figures and dates cover various incidents, as commentators of different denominations have shown.

The angel of the Lord in speaking of "the time of the end" to Daniel, the prophet, chap. xii: 4, says: "Many shall run to and fro and knowledge shall be increased." Also Joel ii: 4, "The chariots shall rage in the streets, they shall jostle one against another in the broadways; they shall seem like torches, they shall run like lightnings." These passages are having a striking fulfillment in our day. Never was known such an age of locomotion and learning as the present. The steam railway coaches and electric street

cars—one runs “like lightning,” the other “by lightning;” they “jostle together in the streets,” and in their mad flight they “seem like torches,” The locomotive, the steamboat and the electric dynamo have opened up modes of locomotion before unknown, and as a consequence “Many run to and fro” till the amount of travel to the same number of people in other ages is greatly multiplied and “knowledge is increased.” Electricity and steam have almost annihilated space and time, and have united Calcutta, London, St. Petersburg, Pekin, New York City and the commercial centers of the world almost as completely as if there were neither ocean nor mountain between them. Again, the printing press, with its bibles, encyclopedias, journals and newspapers is fast increasing knowledge. Astronomy has lately ransacked the heavens and brought to view planets, suns and systems before unknown. It has weighed the world, measured the sun, followed its flying rays to earth in eight minutes, calculated the distance to the various planets, foretold eclipses and caught the first appearances of light that has been thousands of years flying from its fiery source in orbs before unknown. In fact, the telescope has been turned into a camera with which the astronomer has endeavored to photograph God in His laboratory of the heavens. “The heavens declare the glory of God,” for system and order are every where revealed. On the rocky page of the lately discovered geological chart the footprints of Jehovah are plainly dis-

cernable. And the emerald carpet of the earth is proven to have dropped from the botanic looms of a God of order and omnipotence. This late "knowledge" is seen to be sound, from the fact that it is in perfect accordance with the Bible, and where Moses and the prophets were said to be wrong, science proves them to be either inspired, or else four thousand years ahead of the learning of their day.

This is the age of encyclopedias. Plow boys and kitchen girls can acquire more learning to-day than the philosophers and sages of other ages, because knowledge has increased. The multiplication of free schools and compulsory education laws are fast fulfilling this prophecy. Space forbids a record of the "knowledge increased" through the medium of modern research and science. But certain it is that this is peculiarly the age of locomotion and learning, and "Many run to and fro and knowledge is increased." The human mind has thus been quickened and man endowed with this marvelous inventive power, doubtless that modes of communication before unknown should be opened up, in order to send the gospel to the remotest nation and herald the tidings of our Lord's approach to every corner of the earth during the life of this last generation. In II Tim. iii: 1-4, we find a cluster of prophecies relating to the end of time, which, strangely enough, exactly describe the state of affairs in the world to-day, social, political and ecclesiastical. "This know that in the

last days perilous times shall come, for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good. Traitors, heady, highminded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof."

When was there ever seen such "self-love" or "covetousness" or "pride?" When were ever heard such blasphemies or "proud boasts" as now? When did there ever live a generation of children as "disobedient to parents," as "unthankful, unholy," as the present? It is a remarkable fact that quite small children to-day are more profane and disobedient than young men of other years. When did there ever live a class of people so void of natural affection as many to-day are, when doctors tell us of the amazing number of infants that are murdered by maternal hands before they see the light or soon after, and every newspaper teems with accounts of husbands murdered by wives and wives by husbands, and parents by children, etc.? When did ever appear so many "lustful," incontinent" and "fierce despisers of those that are good," as now? In what age lived so many "lovers of pleasure," as in the present age? On every hand all kinds of devices are resorted to for pleasure. Art, war, education, wealth, science, all count their adherents by millions, but pleasure has more wor-



shippers than they all. This is peculiarly the age of pleasure. Yet, with all this, the persons here described are church members "having a form of godliness, but denying the power thereof." Is not this fearful, indeed? Surely the multitudes of graceless and powerless professors of religion should heed this warning. They are not only void of the power of godliness, but in their baptized infidelity they deny its very existence.

In the second chapter of Thessalonians, where Paul is particularly speaking of the coming end and the antichrist that is to be dethroned, he asserts: "That day shall not come except there be a falling away first and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God." This "falling away" is the "famine of hearing of the word of the Lord," spoken of by Amos, the prophet. It does not take much research to see that this spiritual "falling away" is as widespread as virulent to-day and rapidly growing more so. And because of the fact many of His professing people "have pleasure in unrighteousness," He has threatened through his servants, Isaiah and Paul, in these last days to send them "strong delusions that they might believe a lie and be damned." Real spirituality is at a very low ebb in the various denominations of the land. The spiritual principles and tenets that brought many of them into existence are positively opposed by many of their members or abandoned altogether, and very loosely adhered to by a ma-

jority of the remainder. Ostentatious reforms are fast taking the place of spirituality among the professed people of God. A golden age is talked of and looked for in the near future as a result of the various reforms of the day. Human progress and education are being made to usurp the place of the religion of Jesus, while God is made an outlaw and the Bible but a fossil of the past. The very principles of education and reform that constitute the base of this delusive hope are seen by spiritual sight to contain not only the germs of their own defeat, but are the very essence, mind and spirit of the antichrist divinely described in connection with this subject. The dominant ideas and reforms of our day, which are so much lauded, are the very things which are bringing about the falling away described by Paul, as the forerunner and cause of 'the man of sin. Read II Thess. ii.

On every hand in modern pulpits we hear apologies for the old-time cries and groans of penitent sinners, and for the old-time plainness of apparel and shouts of joy which have been replaced by ritualism and reform. The philosophies, politics, theologies and popular sciences of to-day all tend to glorify carnality and deify man. This baptized rationalism is the worst form of infidelity; while professing to believe in God it denies the practicability of the righteous principles of the gospel. Even our theological schools are not free from this snare that does away with not only the scheme of redemption, but the God of creation also, and

practically accepts of evolution as the creator; original slime-pits as the laboratory of this strange god, and monkeys, aligators and tadpoles as the ancestors of the human race. The worshippers at this popular altar are very devoted to their peculiar deity, and after weeks and months of digging, delving and research, lay their offerings of antedeluvian bones and fossils on his altar, accompanied with modern spiders, snakes, worms, fish scales, strange stones, half-formed animals of all description, etc., etc. We do not wish to advocate ignorance; would to God there were more real practical learning in the land, but what we deplore is this culture worship and deification of human improvement; this science of mud rather than mind, soil rather than soul, dirt rather than Deity, which is being made the soul food for young ministers, and in the minds of many, the highest education they can attain. This so-called "liberal spirit" of the age is to be greatly deplored in its subtle efforts to induce the church of Christ to abandon her divine mission and resolve herself into a mere reform system.

Who can sufficiently deprecate that insidious spirit that under the guise of human improvement is fast turning our theological schools into mere scientific gymnasiums and literary museums, possessed of a secular rather than a sacred character. This spirit has already in many places either entirely expunged parts of the Bible or classed them among the apocryphal writings, and if followed much farther would leave us to

depend entirely upon the philosophical distinctions and scientific theorems of heathen philosophers rather than the inspired word of God for our salvation. The influence of the so-called Christian scientific institutions of our day is so widespread, so enchanting and powerful as to form almost the only religion of the learned classes. It is not considered fashionable or in accord with good taste or sound sense to build one's faith or hopes on the old-fashioned Bible alone. Science must be made to piece out the Bible in its inefficiency, or take its place altogether. The living principles behind these effects are deeply rooted in the popular mind, and are fast bringing about a state of civil and religious anarchy and misrule, especially against the claims of God. As a consequence of these subtle influences at work there is not only a great falling away, but these "strong delusions" have given rise to many erratic and wild theories and ideas. These in turn have produced, and are still producing, many and baneful schisms and disruptions in the professed church of God. God says "Woe unto the inhabitants of the earth, for the devil hath come down unto you, having great wrath, because he knoweth that he hath but little time to stay;" "and, because iniquity shall abound the love of many shall wax cold." As never in the past God's real people need to exercise much charity toward those who do not see in all particulars as they do, for perilous times and strong delusions are on the earth; and, from a Bible standpoint, we see

no hope of its being better till it is much worse.

Jesus seemed to intimate that this "falling away" in the last days would be so great that there might be no real faithful ones left, for He asks the question: "Nevertheless, when the Son of Man cometh, shall He find faith on the earth?" To the shame and shortsightedness of God's professed people, be it said, there is hardly a religious denomination in existence that is not to-day shaken and torn with internal differences and disruption, or else openly split into various warring factions. It is good even as the divine word has said to "Stand in the way and see and ask for the old paths where is the good way, and walk therein and ye shall find rest for your souls." The old track of complete acquiescence to the whole will of God, a hearty sacrifice of our entire powers and possessions to His glory, and the consciousness that our ways please Him, alone is safe. God also declares that when this state of things is in existence that His professed people "Will not endure sound doctrine, but shall heap to themselves teachers having itching ears and they shall turn away their ears from the truth and they shall be turned unto fables." This surely describes many of the man-pleasing hirelings, that as Christ said, are "blind leaders of the blind" in the fashionable but degenerate denominations of the land. Owing to the fact that the work of the ministry is not entered generally these days under a divine call, as of old, but is chosen as a profession, as is that of the lawyer, doctor, or



any of the trades, simply for the money that is in it; these preachers are so numerous that God has well described their number as ‘heaped.’ And as a consequence of the work of these unsanctified teachers it is stated of the people “they shall be turned unto fables;” scientific fables, doubtless. Well has the prophet written: “Oh, my people, they which lead thee, cause thee to err!” This state of things helps to bring about the condition in which the apostle declared God’s professed people would be, in the latter days—“having a form of godliness, but denying the power thereof.”

In immediate connection with the subject under discussion is the fulfillment of another very marked prophecy. Daniel xiii: 7, God’s angel swore by Him that liveth forever, that “When he (the devil) shall have accomplished to scatter the power of the holy people all these things shall be finished,” that is, the end shall come. Though this prophecy was literally fulfilled and God’s holy people, Israel, scattered when the temple, the holy city and the land of promise were taken from the Jews and they were driven from the land of their fathers by the Gentiles, yet its spiritual fulfillment is now as never before being accomplished by the divisions among God’s spiritual children. And as sure as the prophecy here has been fulfilled and God’s holy people have been and are being scattered, so will the promise be fulfilled and the end of all things be accomplished in the very near future. Is not this

prophecy on spiritual lines fast running into history? Are we blind to the fact that God's most sainted and "holy people" of all denominations, and of no denomination, instead of being united in effort to "contend for the faith once delivered to the saints," are as divided, riven and scattered over mere trifles and non-essentials as are the denominations as bodies. In the last few years, as in no past age, have there arisen such schisms, divisions and lack of unity among the professed people of God, till their power is literally "scattered." That is, their power for good is not focused on the unsaved world as if they stood in one solid phalanx. And often over the merest trifles is this scattering brought in. God help us! The sight is appalling to angels and men; and the hope of a lost world, that God has placed in our hands as His "holy people," is dying as a consequence of this Satanic scattering of our power.

One cause of this "scattering" is found in the text: "Because iniquity shall abound the love of many shall wax cold." Many to-day who have been bright and shining lights in God's work have grown cold and discouraged over the extensive apostasies, and widespread and increasing departure from the old land-marks. Another cause of this "scattering" is found in the text: "Woe unto you inhabitants of the earth, for the devil hath come down unto you, having great wrath, because he knoweth he hath but little time to stay." That is, he knew the end was

near. Just to the extent that the devil gets possession of an individual he will oppose the old track of power, and just to the extent that the devil gets possession of denominations they will legislate and pass resolutions against the way of power; thus the "scattering" will continue. But bad though it is at present, it is nevertheless apparent to the reflective student of prophecy and the considerate Christian statesman that it is destined to be much worse before it is better. The more spiritual the religious body is, the more will this Satanic woe be poured upon it till all of them be shaken and torn, if not entirely destroyed before the final and fast coming judgment. This device of the devil will doubtless be brought in through the plausible medium of new and novel doctrines disguised as improvements, or else as in the past, by a falling away from the old landmarks. "It must needs be that offences come; but woe to that man by whom the offence cometh." God, the judge of all the earth, knows where the real cause of the offences starts, and who the real offenders are. Erratic ideas, new and strange doctrines and novel notions, both in religious and secular affairs, are springing up almost as numerous as the frogs in Egypt, and threaten the complete dissolution of governments, both civil and ecclesiastical. Better that a mill-stone be hanged about the neck than to give currency to those latter day ideas which God denominates "strong delusions," or "doctrines of devils," and consequently scatter the work and people of God.

In the text quoted from the prophet Daniel the Lord swore that when the devil should have accomplished this scattering that these visions of the prophet should all be finished. Oh! how the people of God everywhere should humble themselves and seek for that "love that thinketh no evil;" that "seeketh not her own;" that "is not provoked;" that "beareth all things, believeth all things, hopeth all things, endureth all things; that never faileth." This alone will foil the devil in his infernal designs, which are often introduced under the guise of uncompromising zeal for God's cause in some of its branches.

The sin of "the unwise servant" originally consisted in his saying: "My lord delayeth his coming," but it did not stop there. This sin led to worse things, and he next began to "beat the men servants and maidens and to eat and drink and be drunken. This is an exact description of the professed church, the Lord's great "servant," whom "He made ruler over His house to give them their portion of meat in due season." But the professed church in these last days has been deceived by a popular heresy, and has been saying, not; "my Lord will never return," but "my Lord delayeth His coming." And now this delusion has been given place to so long that she is eating and drinking and glutting herself with the wealth and pomp of the world, and being drunken on the wine of popular applause. This is not all; she is "beating the men servants and the maidens" with her ecclesiastical cudgels. The

great body of the church has left off serving God in the spirit itself, and now opposes and beats with the rod of conference and presbytery resolutions, restrictions and condemnations, the men servants and maidens who are really serving Him. Those real servants who are in these latter days, generally unauthorized or lay members, must feel the rod of religious intolerance or suffer ecclesiastical scourging or decapitation, till the "Lord of that servant (Christ Himself) comes at an hour when He is not expected, and appoints him (the fallen church) his place among the hypocrites." Surely, this will soon be done unless there is a mighty reformation on the part of the professed church. It is a very notable fact, especially in our large cities that most of the real work which is being done on gospel lines is carried on by obscure missions and missionaries, while the great and popular church bodies have largely resolved themselves into play houses, entertainment clubs, and worldly reform systems. But thank God, though the bulk of the church has been thus recreant to her high trust, the divine promise is still good to the faithful few who feed, rather than fleece the flock. "Who then is that faithful and wise servant whom his Lord shall make ruler over his household to give them their portion of meat in due season? Blessed is that servant whom his Lord when He cometh shall find so doing."

Jesus Himself, in speaking of His second advent under the figure of the wise and foolish



virgins, said: "At midnight there was a cry made: behold the bridegroom cometh." This could not refer to the particular hour of His coming, or mean natural midnight, for again He says: "No man knoweth the day nor the hour;" and again He added, He might come "at the cock-crowing or in the morning." Now as this first statement is emphatic, and the latter ones are unemphatic, His meaning is simply this: in the latter passages He had reference to the time of His coming, and in the former He referred to the moral condition of the world just prior to that event. The growing self-sufficiency, doubtful science, and religious infidelity of these last days are fast bringing this world into a state of moral midnight, which will be perfected in dense darkness by the withdrawal of God's spirit from the earth at the fast nearing fulfillment of the "times of the Gentiles." As the world nears its intellectual noonday its moral midnight becomes more dark and dense. The formal and ostentatious religion of these times, though it educates, elevates, restrains, gives the world a fine grade of civilization and answers many excellent ends, yet nevertheless leaves the soul untouched. And because this fashionable religion which is so easily attained is becoming so universally popular, moral darkness is rapidly settling down upon the world. But thank God that as never in the past there is an interest being manifested among God's spiritual people in reference to the second advent. It is the Midnight Cry, and calculated

to awaken the sleeping virgins, for all His servants have been too indifferent to this stupendous occurrence. All who are virgins will surely awake to the importance of the occasion but only those wise ones who have the oil of divine grace in their vessels will be ready to go into the wedding supper of the lamb, while the mere citizens of this adulterous world will sleep on till awakened by the trumpets of judgment. Reader, will you arouse to the importance of this subject? All must prove their divine or diabolical relations by heeding or ignoring the truth. Oh! "awake, thou that sleepest," and trim your lamp, and see that there is oil in your vessel, ere, like the foolish virgins, you do so when too late.

In the third chapter of II Peter it is written: "Knowing this that there shall come in the last days scoffers, walking in their own lusts and saying: where is the promise of His coming? for since the fathers fell asleep all things continue as they were from the beginning of creation." What a wide-spread fulfillment is this prophecy having in our day. This intellectual, unbelieving and materialistic age is well calculated to produce hordes of even professors of religion who, in their worldly wisdom, disbelieve the divine account of the second advent; being, as the apostle said: "Willingly ignorant" of "the signs of the times," "scoffing," say, "Where is the promise of His coming, \* \* \* all things continue as they were from the beginning, etc." Remember it was written that men would talk thus only in the last

days; take care, dear reader, that you reject not the divine record and put yourself among the "scoffers," who thus speak, and thereby fulfilling the divine prophecy yourself and giving a farther sign of the last days.

In Matthew xxiv, Jesus, in speaking of the end of the world, gives as one of the signs of its approach, that "there shall arise false christs." Though there have arisen imposters in other ages who have taken to themselves divine honors, yet in no age was the world so cursed with this sort of profanity as at present, when we do not have to leave the shores of our own enlightened nation to-day to encounter three blasphemous imposters, all of whom style themselves "the Christ of God." This is no unimportant fact to students of "the signs of the times."

As one of the material signs of the end of this age, Jesus said: "There shall be earthquakes in divers places." The omniscient Jesus was well aware of the fact that there had been earthquakes in the past. and that there should be earthquakes in the middle ages; in fact, that there always had and always would be earthquakes. Yet He, who never made a mistake, or uttered an idle word, gave as one of the corporeal signs of His second advent that there should be "earthquakes in divers places." Read the large dailies of the land and you will be surprised to find there is hardly a week passes that there is not an account of an earthquake in some section of the globe. The late born seismologist with his wonderful

seismograph, or instrument for ascertaining the exact time at which earthquakes occur, and the comparative violence of each shock, has developed some interesting facts in the past twenty-five years in reference to the strange agitations called earthquakes. But though much has been discovered, our knowledge but reveals to us our real ignorance as to any definite idea of the cause of this strange visitant. Among other facts discovered by the seismograph is the fact that there is no period of time when there are not earthquakes occurring at some part of the globe, and shocks capable of notice without an instrument, have been lately revealed to the number of fifty in one day. Of course our learned men try to settle the public agitation that a knowledge of this fact would arouse by the statement that it was doubtless always so, only in other ages we had no way of finding out this fact. These wise-acres evidently believe this to be true, which gives us another example of how the "wisdom of man is foolishness with God." That "the wise might be taken in their own craftiness." As it is written: "The wisdom of God is wiser than men, and the weakness of God is stronger than men."

We insert a few facts and figures here, however, to offset the pernicious influence of this falsely so-called science. The total number of earthquakes mentioned by all the writers of the earth before the Christian era is given at fifty-eight. Never until the past two centuries has Europe

been harrassed by these mundane convulsions. Mungo Pontom, F. R. S. E., gives the following table showing the increase of earthquakes down to 1850:

	TOTAL.	GREAT.	NO. OF YRS.
Those recorded before A. D.,	58	4	1,700
Thence to end of 9th century,	197	15	900
Thence to end of 15th century,	532	44	600
Thence to end of 18th century,	2,804	100	300
Thence to the year 1850,	3,240	53	50
Total. . . . .	5,831	216	

Again, the great increase in the number of these convulsions can be seen if we state the number which occurred in the different centuries. There were ten in the seventh century, eleven in the eighth, thirty-six in the ninth, seventeen in the tenth, fifty-seven in the eleventh, sixty-eight in the twelfth, fifty-five in the thirteenth, one hundred and ten in the sixteenth, one hundred in the seventeenth, six hundred and eighty in the eighteenth, nine hundred and twenty-four in the first half of the nineteenth. There has hardly been a week lately that the large dailies have not recorded accounts of an earthquake at some part of the globe, and the seismologist declares that there is one taking place some where every minute. Professor Milne declares that from the year 1843 to 1868 there were over 17,000 earthquakes. No tongue or pen can fully describe the terror caused by these awful visitations and their accompanying phenomena, such as volcanic eruptions, inky ocean waves, thunderous roaring



sounds, monster tidal waves, and air waves. Volcanic eruptions increase just in proportion with earthquakes, as it is evident that the same cause produces both. This old crippled earth, which God said should "wax old as doth a garment," needs the reconstructing hand of the Great Physician to heal her bowel troubles. The fearfulness of these scourges can be seen in the fact that the Lisbon earthquake shock, which commenced on the papist idolatrous festival of All-Saints day, Nov. 1, 1755, and lasted for over two years, destroyed 200,000 lives. It is also stated that in Peru and other lands in 1868, 100,000 person perished, and in Java and its neighboring islands there were said to have perished 100,000 more. In the absence of any reliable scientific definition of the cause of earthquakes, I feel like attributing them to the stamp of God's indignant foot upon the earth that has rebelled against Him. In the light of the foregoing facts, who dare assert that this earth is not drawing to her end?

In connection with the assertion that the prevalence of earthquakes would be a sign of the nearness of His second coming, Jesus added these words as an additional sign; "There shall be famines and pestilences." Few, indeed, are the nations of the earth which have not suffered more or less, in some respects, from famines or pestilences in late years.

Like the earthquake, the plague, which is especially called in the Bible a judgment from God, is seen to become more baneful as the earth nears

her end. We state a few facts concerning the later ones. In 1352, 900,000, persons died of starvation during a famine in China, and 60,000 persons are said to have perished from like cause in Milan in 1427 and 1450. Nearly all Europe had famine from 1600 to 1603, and in Muscovy 500,000 are said to have died, and one-tenth of the inhabitants of Finland also perished. In 1740 and 1741 nearly 100,000 are said to have died of starvation and disease. In India in 1764 30,000,000 died. This is too awful to contemplate. The dry breasts of mother earth refused nourishment to 85,000,000 of her children in India till 30,000,000 perished; gaunt, hungry famine, sucking the very life blood from their veins with none to answer their impassioned appeals for bread. How much more awful is this than when the sharp steel blade severs the silver cord of life or the hissing bullet sings the soldier's sudden requiem. But awful though this is, we fear that many now living will have a closer acquaintance with such terrors than contemplation bestows, unless there is a mighty turning from sin on the part of the nations generally. Sixteen thousand died from starvation in Cape De Verde islands in 1775. One hundred thousand more died in India in 1788, when a universal famine raged which threw China and Europe into awful distress. At different periods between 1814 and 1846 famines occurred in Ireland which reduced her population 2,000,000. Again in 1866 nearly a million died in India from the effects of famine. In 1871, 3,000,000

died from like cause in Persia. A fearful famine prevailed in Bengal in 1873, of which we have no statistics. In 1877, though the East Indian government paid out \$75,000,000 to feed her starving citizens, yet 6,000,000 died of starvation. In 1877 Brazil lost nearly a million by a dreaded plague. Morocco and Corea suffered greatly from a like cause the same year, and North China lost 10,000,000 the next year, 1878.

Have some of my readers deemed me pessimistic in my views, then let optimists disprove these figures and do away with the divine predictions which they demonstrate. God says: "I have sent among you the pestilence,"—Amos iv: 10; and, "In the last days there shall be famines in divers places. Read the account of the "Black Death" in the fourteenth century, as it is described as bursting from the earth, a horrible vapor, deadly and offensive, and consuming all before it. Egypt, Syria, Turkey, Greece, Italy, Spain, France, Germany, England, Ireland, Scotland, etc., all felt its dreadful ravages, winter and summer alike, for years. Dr. Noah Webster says it destroyed two-thirds of the human race in eight years, (History of Pestilence, Vol. I, page 137.) One author declares that a hundred million persons perished by it. From that time to the present, new and unheard of diseases and pestilences are constantly attacking and destroying thousands, both of man and beast.

The fearful money famine that is now in our honored republic spending its strength in de-

vastation and pauperism, crushing industry and labor beneath its bloody, plutocratic heel, is as bad as the pestilential, atmospheric disease that causes famine by robbing the ground of its producing properties. I say a financial famine produced by illegal legislation is about as bad as a natural famine, for though the latter devastates the farmer's crop, it leaves him his purse, and if he has none, it leaves him his fields as a security on which to raise money until the famine is past, and though it stagnates industry it does not bankrupt it, while a money famine takes both the produce and the mediums of its existence from the agriculturalist and the manufacturer, and makes them both the helpless slaves of the financial imperialists who have robbed them. Few outside the lower circles of humanity, or of the city missionaries, will ever know the extent of this present money famine till the light of the judgment reveals it to its horrified originators.

But the money scarcity is not the only place in which these words apply. The chinch bug, the weavel, the Hessian fly, the potato bug, and the strange and unaccountable vegetable blight, the vast armies of grasshoppers, army worms, caterpillars, cut worms, untimely frosts, etc., etc., which are greatly on the increase in many lands, are fast pushing the agriculturalists to the verge of bankruptcy and the nations of earth to want. Also cyclones, whirlwinds, tornadoes, water-spouts, blizzards, etc., are much more numerous, the world over, than in other years, and are as

destructive and more frequent than the sand storms or simoons of the far East were wont to be.

As a sign of His speedy coming, Christ said: "And there shall be signs in the sun and in the moon and in the stars and upon the earth distress of nations with perplexity; the sea with the waves thereof roaring."—Luke xxi; 25. This prophecy is being literally fulfilled before our eyes. Let us consider some of the solar, lunar and stellar phenomena that are greatly perplexing our most advanced astronomers to-day. We mention first the "Dark Day," as it has been termed by eminent writers, when over an area of 320,000 square miles, and witnessed by 700,000 people, a gloomy, supernatural darkness prevailed in Europe and New England on May 19, 1780. This gloom lasted during the entire day and was followed by a night of as dense darkness as that which plagued Egypt. Of this supernatural darkness, which terrified thousands, and as one has said: "Crowded the churches of Europe with alarmed multitudes, supplicating the mercy of Heaven." Herschel, the astronomer, says: "The Dark Day in Northern America was one of those wonderful phenomena in nature which will always be read with interest, but which philosophy is at a loss to explain." Judge R. N. Davis says: "It was a wonderful dark day, standing almost, if not altogether alone, as the most mysterious and as yet unexplained phenomenon of its kind in Nature's diversified events during the last cen-



ture." Noah Webster wrote of it: "I stood and viewed the phenomenon. No satisfactory cause has been assigned." God has said, however: "The sun shall be darkened before the great and terrible day of the Lord come;" and, though this may not be the exact event referred to, yet it shows how easily God can "darken the sun." This day was so dark and ominous that the legislature of Connecticut, then in session, adjourned, being unable to transact business. The Connecticut Journal, May 22, 1780, said: "The greatest darkness was equal to what is commonly called candle lighting in the evening. The appearance was indeed uncommon and the cause unknown." The reader will notice that it is nowhere said in God's word that the sun or moon will be destroyed or become extinct, but rather, it is said, they "withhold their light," and "are darkened," "appear as blood," etc. The night following the dark day referred to, the moon, which had reached its full on the previous day, was as if extinct, and a darkness more intense than was ever before known settled over the land.

An officer in the United States army, writing to the Philadelphia Enquirer from Leavenworth, March 20, 1893, said: "On the 14th of February we had the most remarkable phenomenon I ever heard of. At 3 A. M., the moon, which had been obscured by a cloud, burst forth a deep blood red color, with a black cross of equal proportions over its face." Though English scientists declare that "No law of refrac-

tion can in any way explain this extraordinary phenomenon;" and, Dr. Foster pronounces it: "Wholly inexplicable by any law of natural philosophy," yet in the present century alone, the moon's total eclipses by her passages through the earth's shadow, impart to her strange lurid colors which astonish the beholder. That of March 19, 1848, is described by Mr. Walker as resembling "The glowing, red heat of a furnace, or a deep red." That of February 27, 1848, is described by astronomers as being of "a redish brown;" that of June 1, 1863, is said by Mr. Glaisher, of Greenwich, to look "like fire smoldering into ashes." We concur fully in the assertion of the commentators, Fausett and Brown, in their comments on Joel ii, 31: "Such shall probably occur in a more appalling degree before the final destruction of an ungodly world."

The sun is scientifically stated as being a globe of tumultuous flames 852,584 miles in diameter, its bulk being 1,253,000 times greater than the earth, and to effect the earth with a force 316,000 times greater than the earth's own force. It is also said to turn upon its own axis once in twenty-five days, and to be composed of flaming gases and burning metals. By the aid of the spectroscope, astronomers discover red flames or tongues of fire protruding from the solar orb, hundreds of thousands of miles into the gaseous atmosphere that surrounds him. If spots upon the face of this mighty ball had an existence, they surely had no history until the seventeenth century; but

since then, they have been gazed at in dismay by thousands, and are made the careful study of the thoughtful. In 1779, Sir William Herschel saw one 50,000 miles in diameter; nevertheless writes Mr. D. T. Taylor in "The Great Consummation," page 327, "In all the eighteenth century no scientist expressed alarm for the sun's fixity or safety. Not so to-day. \* \* \* \* It was from the year 1859 and onward that the spots commenced to attract wondering attention, and astronomers began to behold the sun with awe and to express fears of its stability." In 1839, Capt. Davis had seen one spot 187,000 miles in length, which was at that time the largest ever seen.

"On September 1, 1859, two astronomers in England, at different stations, while watching sun spots, were startled to behold the facula on the spot edge instantly flash into an unprecedented and intense brilliancy, and in five minutes to move over the sun's disk, a distance of 34,000 miles. Presto! Then a magnetic storm began on earth. The needle became powerfully excited, the Northern and Southern Auroras flashed with rare splendor, the telegraph wires were burdened with electricity, and the entire globe thrilled and throbbed under the influence of the strange energy. The sun was in commotion. Telegraph machinery was set on fire and burned out, and the pen of the instrument was followed by a flame, and its characters traced in fire. Men were astonished in all the realms of science. The instant motion, the explosion, the varying lights,

the tumult in the sun, all suggested change! It was days before the mysterious solar storm subsided; then the earth, which hung so immediately in the sun's grasp, lay quiet again. But the solar eruption was a new thing and a mystery to all.

In 1869 and 1870, the minimum period of spots having passed, the sun was again in ebullition and strewn with thick, dark spots. Huggins, of England, saw one spot move quickly over its face, a distance of 100,000 miles, in one second. A single spot was seen in May, 1870, having an area of 320,000,000 square miles. In October one group of 200,000,000 square miles was observed to stretch across the solar disc, one-fourth of its diameter. In February a group of spots seen by English observers had an area of 1,458,000,000 miles, and in September, Prof. Langley, in this country, witnessed at one time hundreds of spots, the area of but one of them being computed to be 2,000,000,000 square miles. In November, 1870, the Evening Post, of New York City, reported three contiguous spots, whose area was 8,649,000,000 square miles. The sun passed through remarkable changes. There were seen cyclones and black cavities upon it, all declared to be of unusual magnitude. With one spot a hundred times larger than the entire surface of our globe, sun changing, and nature quivering in its witnessing for God. Prof. E. Colbert in 'The Western Monthly,' August, 1870, in tones of alarm, wrote: 'The present year, though previously indicated as one of maximum, is marked

by the appearance of an extraordinary number of spots, which have no parallel in number and magnitude within the space of a hundred years.' It is well known that the following year, 1871, was styled by Victor Hugo and others, 'The black and terrible year.'"

It was was a terrible year for our earth. The mighty fires of that year, fed by electric influences, consumed the city of Chicago, at a loss of \$180,000,000; took an \$80,000,000 slice off Boston, and the great Western States had forest and prairie fires, hundreds of miles in extent, in which 2,500 persons are said to have perished and \$100,000,000 worth of property to have been destroyed. Again, on February 4, 1872, a marvelous Aurora was apparent, and electric influences pervaded the atmosphere until all the telegraph lines of the earth were affected and the ocean cable could not be worked by battery. The needle in the compass became wild and useless, and to quote D. T. Taylor: "The mystic fires, were all colors, shapes and hues, were now seen by men living in all parts of the earth." Harper said: "Not only was this Aurora one of the most remarkable of recent years because of the wide extent of its visibility, but it seems to have been attended with electrical disturbances that are as yet unparalleled in the annals of science for their intensity, if not for their duration and geological extent."—*Magazine*, June, 1873. In June of the same year, the Italian astronomer, Tachini, beheld the entire face of the sun overspread with



burning vapors of magnesium, a thing which had never been seen before. Astronomers were startled in the years 1869 and 1870 to behold a column of electric fire shooting out of the sun's heated equatorial regions toward our earth, which advanced, receded and advanced again in a threatening manner, as if it would lick up our globe. This enormous tongue reached farther and farther across the gulf of 92,000,000 miles which separated us from its fiery source. It seemed to impart a new and glowing light to every planet in the solar system.

Astronomers Enis and Langley stated that this mysterious column extended ten to fourteen millions, and the latter thinks at times, in thinner form, thirty to forty millions of miles toward our earth. This column of supposed magnetic fire and the boiling coruscations of the solar orb, together with the increased number of monster sun spots and the apparent changes in its form, luster and extent, prove our sun to be but a perishable, variable star. The New York Sun, May 23, 1870, said: "The sun is beginning to be an object of great anxiety to many scientific men, the spots assuming of late an appearance which astonishes astronomers, and is calculated to alarm that class which fancies that it can detect portents of the future in the heavens." Can the people of God, with the prophecies of Christ and the apostles thus being turned into history before their eyes, remain unmoved by the sight? But there are infinite numbers of such phenomena

lately. Prof. C. A. Young, at Hanover, N. H., witnessed the most astounding solar explosion ever recorded, October 7, 1880. He saw a burst of flaming hydrogen shoot up from the sun's face to the height of 60,000 miles at the speed of 300 miles per second, and at a little past noon it rose to an altitude of 350,000 miles, when suddenly it disappeared. Immediately after the earth was visibly affected by subtle magnetic influences. Langley saw on November 16, 1882, an enormous sun spot that covered 2,200,000,000 square miles, and the same awful sight was seen at Greenwich, England, and there calculated to cover 2,600,000,000 miles. But time and space would fail me to tell of the marvelous signs in the sun which lately bewilder our leading scientists. But ere leaving this subject, let me state that it is beginning to be apparent that the ever-increasing number of earthquakes, cyclones, whirlwinds, water-spouts, hot winds, tidal waves, etc., have these solar disturbances for a main, if not, the only cause of their existence.

But in looking further for the ominous fore-runners of Christ's coming, the stars give us much food for hope. He speaks of the stars of the heavens falling into the earth "like as a fig tree casteth her untimely figs." As one has said: "A single star heralded Christ's first appearing, millions will announce His second advent." The first meteoric display called a "star shower" occurred November 12, 1799, over an area of 11,000,000 square miles of earth. A French scientist wrote:

‘There was not a space of the firmament equal to three diameters of the moon that was not filled at every instant with bolides and falling stars.’ The showers of 1832 and 1833 were equal in extent, and can be attested to by many living witnesses, while the historic records of them are abundant. The earth, it is said, seemed to be plowing her way through a vast stream of little worlds. In 1832, the showers seemed to be entirely European. It reached our shores in all its fascinating grandeur November 12, 1833. The inhabitants of all North America witnessed the display of celestial fire-works which burst unexpectedly upon them, and was as mysterious to our savants as to our peasants. Again, the star showers of 1866 and 1868 appeared as their predecessors, unheralded and awful, equaling the former in their terrific grandeur. Europeans and Asiatics largely, beheld this display, as the globe’s eastern hemisphere was turned at night that year toward the belt of flashing stars, which fell in millions at the Mediteranean, North Africa, Turkey, the Holy Land and Europe. Queen Victoria, it is said, was awakened from her sleep and gazed for hours on these harbingers of a mightier monarch than ever sat in her royal chair. From Chili, in South America, 6,000 miles northward, this awful sight was witnessed by thousands. Maine, Mexico, and the Sandwich Islands, also witnessed it.

It is very apparent that the earth accomplishes a mighty revolution that brings her to this meteoric

belt at stated intervals of thirty-three or thirty-four years. From 1799, the first appearance, to 1833, and again in 1866 and 1868, is seen to be an interval of thirty-three years each time. Many suppose that the earth will plunge into the ring of burning meteors again in 1899 or 1900. Should she do so, it will be but a further proof of the fulfillment of the divine prediction, that the stars shall fall into the earth, which has even now, in part, at least, been fulfilled. Science has as yet given no satisfactory explanation of these portentous appearances, and even should she find a natural cause for all of them, it would make them none the less significant; for what is nature, but God's own law? And if He choose to display His supernatural omens through natural law, does that disannul their miraculous character?

We now ask the sea to witness for our coming Lord. In close connection with the solar disturbances is seen the earthquake, and in as close connection with the earthquake is heard the thunderous roar of the ocean tidal wave. Professor M. Ponton, F. R. S. E., writes: "One of the most interesting of earthquake phenomena is the great sea waves which roll in upon the land with such destructive force. \* \* \* The sea first retires a long way from the beach, and then returns in a mighty wave of great height, which rises up far beyond the highest tide mark, sweeping everything before it. The greatest sea waves are produced when the center of disturbance is near the

shore." These tidal waves are said to be caused by submarine earthquakes. The unnatural earth movement swells the sea and propels huge crested waves at a fearful speed thousands of miles across the face of the deep, with an ominous roaring sound. These devastating, roaring, tidal waves, which are possibly but the fruit of the earthquake, if not produced by the same solar eruptions as itself, as they are always co-existent with it, are becoming more frequent in proportion to the frequency of earthquakes. At the destruction of Port-au-Prince in 1770, "The great sea waves swept over the country to a distance of a league and a half from the shore." On the coast of Peru the sea has risen through submarine agitations to the height of eighty feet, and at Java over a hundred feet. And these mighty waves swept the shore for thousands of miles. "At Arica, in August, 1868, two ships, the Peruvian corvette, *America*, and the United States double-ender, *Wateree*, were carried on a wave, fifty feet high, nearly half a mile beyond a railroad and there left stranded high and dry."—The Great Consummation, page 288. In the volcanic convulsions at Java, 1883, the sea rose to a perpendicular height of 135 feet, submerging all the adjacent lands. On contemplating these enormous waves it is no marvel that the sea "roars." At the time that the earthquake destroyed the city of Semoda, Japan, in 1854, the sea was greatly disturbed, and a mighty wave started that dashed on the shores of California in twelve



and a half hours, the distance being 4,500 miles. This mighty wave traveled 360 miles per hour, and the crest was still eighteen feet high on reaching its destination, and as wave followed wave, the distance from crest to crest was 150 miles. Again, in the convulsions of Chili and Peru, in August, 1868, a mighty wave was started that in fourteen hours reached California, 4,000 miles distant, and rolled on to the coast of Alaska at a speed of 300 miles per hour. The waves when starting were between sixty and eighty feet high, and reached the Sandwich Islands, a distance of 6,300 miles, in twelve hours, their crests being still thirty-six feet high. This gave them a rate of speed of 525 miles per hour.—D. T. Taylor. Again, on May 10, 1877, unfortunate Peru was visited by an earthquake, and a mighty wall of water was started that deluged her shores and made itself felt across the Pacific ocean. It reached the Sandwich Islands in thirteen and a half hours, rolling at the enormous speed of 466 miles per hour. Surely the seas' waves are roaring and calling rebel man to repentance, and if he will not quake before his creator, inanimate creation will.

O, dear reader, do not be deceived by the scientific ignoramuses, the learned egotists of this day who endeavor to settle the public agitation on these questions by accounting for these facts on natural principles, as though God did not control those natural principles. No occurrence in nature, no matter how strange, would arouse some of

these; they are unteachable, and will awaken when too late. These dreamers may assert that these things are no more numerous than formerly, but that our modes of communication and circulation of news are so much more perfect, expeditious and far-reaching, that we hear of them more fully. Though there is some truth in this statement, there is much sophistry and dangerous doctrine hidden here. God has made no more mistake in saying there will be "famines and pestilences," than He did in saying there shall be earthquakes as forerunners of His appearing.

### CHAPTER III.

The Evangelist Luke records the fact that Jesus in describing the approaching end, gives as one of the last signs of its approach that there should be "upon the earth distress of nations with perplexity, \* \* \* and men's hearts failing them for fear." This divine prediction of national "distress," "perplexity," and "heart-failure," is at present having a literal and fearful fulfillment from various standpoints. There is not one of the great nations of the earth which is not at present agitated and anathematized by some peculiar "distress." This is seen from the fact that nearly four billions of dollars is paid out annually by the nations of the earth for war expenses, while less than fifteen million is spent for all the missions of Christendom. Looked at from this fact do not the nations seem indeed to be "distressed?" Russia has her nihilism, France her communism, Austria, England, Germany, America are distressed with anarchy, openly expressed and under plausible guises. International dissatisfaction and disruption threaten to destroy some of these more powerful nations. In fact, the whole system of popular government is threat-

ened with complete annihilation by this rising tide of lawlessness and misrule. This anarchistic spirit, which is the peculiar satanic fallacy of the times, is fast spreading, and to our astonishment is rapidly making converts among the learned, wealthy and influential of the nations, and especially in our own America. This is the fruit of the unwise, illegal, or vicious legislation of the past, both in church and state, especially the latter. The laboring classes are awakening. The illiterate masses are being aroused to the fact that many of the laws that they have been honoring have principles involved that tend to run the wealth of the wealth-producer into the hands of the plutocrats, or money-kings of the land. Many of the governmental enactments of the past are seen by the laboring classes to tend toward their enslavement to their moneyed rulers. Hence, not only this swinging to the other extreme and desire to completely abolish the governments, but also a multiplicity of secret societies, trade unions, and banding together of disaffected factions have taken place, and are rapidly increasing, till this nation, and all the most enlightened nations of the earth, are indeed "Distressed" at the ominous spectacle presented. Law is defeated by these secret combines among both monopolists and laborers, and justice is outraged; and, through the prevalence of this secret leaven (among even the military and national troops, who honor the oath of their secret fraternities more than their allegiance to their sovereign and

country), the power of kings, emperors and presidents is defied, and national distress is the result. This was seen to be fearfully true in the fall of 1894, during the Pullman strike in Chicago, and various other places over the country, when not only the State, but the National troops, had to be called out, and much blood, money and property was the price of the peace and perpetuity of the nation. This had been preceded only a few weeks by a similar distressing and dangerous strike among the combined coal-diggers and coke-burners of the nation. This harrassing occurrence not only paralyzed the business of the country for the time being, but the sanguinary affair between the miners, the hired guards and the soldiers in Colorado, Tennessee, Indiana, Ohio and Pennsylvania, especially the latter State, was not only "distressing," but a lasting disgrace on our enlightened nation, and none need suppose that the lull in active hostilities between labor and capital is the result of a permanent settlement of their differences. The outraged laboring classes, who have long been robbed by the gigantic syndicates, trusts, boards of trade, and secret combines of the money power, under the protection of the law, are awakening to the facts in the case. This enormous body of people, the most colossal in the nation, has been captured by the money kings, like the giant judge of Israel by the Philistines; they have also like him, been robbed of their eyes by their captors and set to grinding in the prison



mills of the plutocrats. The ignorance of the masses has been their blindness, and their blindness has been their ruin. But they are acquainting themselves with the science of government, as knowledge increases. This knowledge is opening their prison-houses, and like Sampson, they are feeling for the pillars of the temple, and woe to this time-honored, plutocratic edifice if some one but leads this blind giant to the place he seeks. We fear the result will be fully as disastrous as the Philistine catastrophe, when both captors and captive were destroyed at the same stroke. It does appear, indeed, as if the anarchistic modes of governmental reform that are fast growing popular in the most enlightened nations threaten not to purify the governments so much as to destroy them entirely. This nation, England, and many of the nations of Europe, which are almost ready to break down with the weight of their own wickedness, instead of getting at the root of this matter, and by wise legislation, endeavoring to remove the cause of this state of affairs and bring about a better social order, are trying to coerce the toiling masses into submission by the force of arms. "Distress of nations" must be the consequence of such a tyrannical course. Truth must triumph, right must reign, though falsehood and error be wiped out in a sea of tears and blood. Our government and the money-kings recognize the fact that the crushed, and in many places, starving, dissatisfied laborers, are but gathering force for a mightier

onslaught on their moneyed masters, and the government—doubtless under the money influence—is fast preparing for this expected cataclysm. A doubling of the national army is now talked of, and this additional force is to be stationed along the trunk lines of railroads; also, cannons are being made to operate on the gatling gun principle from moving steel-clad railroad trains. These improved murder machines are not calculated to be used against a foreign foe, for foreign foes are not generally to be reached along our railroad lines, but at our seaports. These machines are to heartlessly settle an agitation which is the fruit of unwise, or corrupt legislation. This, in peaceful, Christian America.

Another feature of our national distress is seen in the fact that nearly three million of hard working, though at present, idle men form tramping armies of beggars over the country, and many of these poor victims are so starved and needy that they have dared constables, sheriffs, governors, and militia, and with an audacity almost incredible, have wilfully captured railroad trains and rushed over the country in the face of sure death or incarceration. They were panic-stricken, indeed, like cattle on a stampede. And all can see that we are only enjoying a lull in this mighty storm. It must soon rise with redoubled force, for the causes are all in full operation.

Still another feature of our national distress is seen in the fact that many starve to death, while our corn-cribs, granaries and store-houses burst

out with supplies, which are wasting for want of consumption. Money, the medium of exchange, is wanting. It has largely been called into the coffers of the few millionaire money-kings, who own the debts of the country, that a panic may be the result. Then when these legal highway-men have gorged themselves with property at panic prices, they will begin again to discount notes and lend out money until it is plentiful in the country, and times are good and prices are boomed; then they sell this almost stolen property at "boomed" prices, and thus swell the yellow stream into their blood-stained coffers. This is a fearful feature of not only our own national distress, but is also a marked feature of European embarrassment. Nearly all the necessities of life have their respective trusts, rings or combines to pass through. These men so manipulate the wires as to control the entire supply, giving or withholding at their pleasure to break or make prices, and often making the poor consumer pay several times their value for the necessities of life. On the unchristian principle embodied in the proverb, that "Competition is the life of trade," the larger and more wealthy concerns of the land have been driving the smaller ones out of existence, till we are threatened with the awful fate of having only a few gigantic corporations which will control each individual commodity, cloth, lumber, sugar, meat, iron, wool, coal, grain, flour, etc., each of these massive incorporations having branch concerns

in all the towns of the country. This centralization of any commodity in the hands of a few gives them the power to fleece the unfortunate consumer as these commodities become necessities. The lesser concerns, or retail dealers, are fast being driven out of the business by the larger ones lowering the prices till the other is bankrupt, and then buying them out and raising the prices to double the real worth to make up for the loss endured and swell their millions. On all the lines of internal commerce this principle is in full operation. These wealthy and dangerous concerns see to it that class legislation in their favor is constantly going on. The result is the rapid centralization of the nation's wealth in the hands of a few and the pauperization of the millions. Already over one-half of the nation's wealth is centered in the hands of less than forty thousand individuals out of the sixty-seven million. How does this appear for brotherly equality in Christian America? A recent report in an English journal gives a long list of the names of American millionaires and the amount of money owned by them. It reveals the secret of our awful money famine: "J. D. Rockefeller, \$125,000,000; W. W. Astor, \$120,000,000; J. Gould estate, \$110,000,000; Russell Sage, 90,000,000; C. Vanderbilt, \$80,000,000; W. K. Vanderbilt, \$75,000,000," etc., until the enormous sum of \$54,000,000,000 is seen to be centered in the hands of about fifty persons, and much of it entirely out of circulation.

Again, as to the land of this country, it also is rapidly centralizing in a few hands. It is said that \$21,000,000 acres of American land is owned by foreign syndicates. The Standard Oil company is said also to own 1,000,000 acres. Mr. Diston, of Pennsylvania, is said to own 4,000,000 acres, and the railroads of this country are said to own 211,000,000 acres. These gigantic figures are equalled in their enormity only by the awful plunder of the masses by their present owners. This is a fearful feature of the perilous times of these last days. The corruption and vice that are thus sanctioned and augmented give rise to much crime in other forms, such as forgery, larceny, robbery of all kinds, even to the robbing of banks and flying express trains. Again, this latter form of wickedness encourages and emboldens others to acts of butchery and vice to such an extent that the newspapers are never read without a shudder, as column after column of horrible crimes appear.



## CHAPTER IV.

The perilous times of these days are seen also in the rapidity with which wickedness increases, especially in our large cities. By consulting the daily newspapers of Chicago and other cities it will be seen that they have become almost a den of thieves. Few who have not visited the larger cities would believe the facts if stated. No one is safe in the streets of Chicago after night. At any moment one may be held up in the main streets, his pockets rifled of their contents by two or three ruffians, while his body is left almost senseless by a sand-bag or billy, that they may have the more time to escape. This open highway robbery and secret theft and pocket-picking is carried on both day and night, until business men do not feel safe on the streets with money about their persons; while women or inexperienced persons are in jeopardy on the streets even in broad daylight. The papers teem with accounts of men having their arms seized from behind and their mouths covered with a man's hand, while their pockets are rifled by another, and this is often done in the large crowds on the leading streets, and even in daylight. It has

come to such a pass that if a man wants to walk home alone after dark with any degree of safety he must take the middle of the street where he can see both ways so as not to be suddenly overpowered by some lurking foe. Also the secret plots and deep, dark chicanery that are resorted to to draw money from the unwary would fill a volume. As numerous as indescribable are the tricks of the gamblers and harlots that literally swarm in some sections of the city; also, the tricks of the ward politicians, and even the police and magistrates, clear up to the city's highest officers. Policemen receive fees for neglecting their duty and winking at crime. Thugs and ruffians are paid for intimidating and driving honest voters from the polls and from an investigation of their dark doings. Aldermen receive fees for lobbying the laws in favor of rich corporations. Assessors are bribed for assessing massive mansions and mammoth manufacturing plants at one-tenth of their real worth. Head officials are paid for loosening up on the liquor laws, health laws, etc. In the city papers lately there was an account of two police magistrates arrested for the crime of having at different times caused the arrest of innocent persons, by a constable who worked in union with them. The victims were taken into neighboring saloons and tried, after a temporary and private police court had been constructed. False witnesses were drawn from the saloon element, and the poor victims were found guilty and fined, which fines

and court costs, thus diabolically extorted, were divided among these outragers of justice. And these and many similar occurrences are taking place constantly. When city officials, as the Bible says; "Each seek their gain from their quarter," and sell their integrity and the city's wealth for bribes, it is no wonder that lately the Mayor said Chicago is a pauper. He saw the treasury was depleted, the taxation laws were inadequate, and the city almost hopelessly swamped under a mountain of debt and deluged with a flood of vice. And this is but a fair sample of all our larger cities. And as the large cities are spewing out hordes of thieves, robbers, harlots, murderers, etc., on the smaller towns and country communities, is it any wonder that over the country generally we see perilous times? Surely, as the divine prediction has it, "In the last days perilous times shall come."

Another mark of national distress and perilous times is seen in the insidious wiles, intrigues, manipulations of popery in this country and England, and in several of the other countries of Europe. Research need not be very thorough on the part of any one to discover that both America and England are sleeping on the verge of a vast Vesuvius which is ready to burst out in flaming eruption and fill the land with tears and blood. Rome has always loved to ride the scarlet beast of civil power, and, indeed, civil power in Rome's hands has always been scarlet (sinful) and beastly enough. In Revelations, chapter 18,

a prophecy, which all orthodox commentators agree refers to Rome, has been fully verified. God says: "She is fallen and become the habitation of devils and the hold of every foul spirit and a cage of every foul and hateful bird. \* \*

\* \* For all nations have drunk of the wine of her fornication, and the kings of the earth have committed fornication with her." Fornication here means illicit connection of any kind, and surely the kings and corrupt politicians of earth have unlawful connection with Rome, until the nations are reeling drunk on the wine of her fornication, that is, they have sold their principles of righteousness and manhood for papal votes and influence. The artful machinations of Rome in our American politics is fearful, indeed. The subjects of the pope—enslaved by the heresy that he has the power to damn their souls in hell fire and deliver them therefrom at will, and by the fear that he will use this power against them should they refuse to keep his mandates,—throw their entire force with either political party that he may dictate. The pope, in turn through his generals in this country, the bishops, archbishops and cardinals, sells their entire vote to the political party that bids the highest. Thus they always stand in well with the ruling political party, as the solid Roman vote always elects the party to which it is given. This gives these intriguers the power to manipulate the wires and finger the strings of government so perfectly in this country that nearly every office, down to the

police and street sweepers, are held by papists. Should protestant politicians feel disposed to object to this, a paralyzing menace is held over their heads as next election day is looked forward to. Our American institutions are threatened with complete extinction by these deluded dupes of the pope. Their vicious opposition to our public schools is an instance of this. These treason-breeding parochial schools, famous for their infamy, which are nurseries for the convent, the stage, the penitentiary and the gallows (as the prison records of the country show seven-tenths of the crime of the land to be committed by Romanists, and yet their number is only one-fifth that of the protestant population), are often taught by women calling themselves "Mother Superior," (mothers without husbands they acknowledge themselves to be), and by men calling themselves "Fathers," (and we realize that they deserve the appellation, even though they are unmarried), who, if called upon to pass an examination before an enlightened committee, would often be found too grossly ignorant, especially in history and science, to teach infants. These schools are not in the strictest sense branches of an educational system, but rather makeshifts to keep the people in ignorance by avoiding our compulsory education laws. The pope knows that the existence of his satanic system depends on his keeping the people in ignorance. The ignorance of the people is the strength and life of popery.



Innocent children are taught in these schools that our glorious constitution is damnable, our national founders were heretics, and that the pope has power to make void all our laws and absolve his subjects from eternal punishment should they break them, even to the slaying of protestant heretics. They are taught also that as a protestant nation we have forfeited our power to govern ourselves, and that our protestant marriages are illegal and our children illegitimate. The truth of these statements can be verified by a glance through Roman theology, and can be denied by no honest, learned papist. These hordes of superstitious dupes, who cannot in fact be American citizens, as they have laid their personality at the feet of the pope, and forestalled their oath of allegiance to our government by an oath of allegiance to the pope on pain of eternal damnation, are fast gaining control of our government in all its branches, especially the army and navy.

The manipulations of the South before the war in getting control of the army and its resources and supplies, seems to have been forgotten by us. The pilot house, cabin and power room of our ship of state is now almost completely in the hands of the worshipers of the beast. Uncle Sam is little more than a passenger, while the tiaraed despot on the Tiber is really in command. This insidious foe which fathers the diabolical liquor business, and augments and makes capital of all the dissatisfied factions of the land, the

abused laborers, the strikers, the lesser political rings, and the anarchistic elements, etc., has long been, and is still, fast drilling and acquainting with the science of war, the youth of his political system, called a church. The government, and the army, are so far in their hands now that if they could bring sufficient force to bear on our legislators to induce them to destroy our protestant institutions and lift popery into public supremacy—and we, as protestants, should object to such legislation—the laws of the land and the army and navy could all be turned against us by them, and we, as protestants, would appear as the guilty parties rather than the real Roman culprits. In fact, our government by yeilding to papal intrigue, has like one of old, been building a gallows for another in the increase and improvement of our army and navy, and will assuredly hang itself higher than Haman thereon unless a reform is soon inaugurated! Rome is actuated now by the same spirit that she manifested in France on St. Bartholomew's day, or at the Irish or Mexican massacres. Protestants would do well to awake and investigate these facts.

Another phase of national distress is being written in tears and blood by the brewers and distillers of the earth. This diabolical traffic, which has not one redeeming quality, is writing its history on the graves of its victims at the rate of millions each year, beside the millions more maimed, robbed, maddened, ruined, and

worse than murdered, by it annually. And this foul power shall yet, as in the past, carve that accursed history on the tombstones of slaughtered nations. Who can conceive the amount of death and crime and want and woe caused by the consumption in one year in this world of 4,500,000 imperial gallons of beer alone, which was brewed in 1893, as statistics show. Stop and think, dear reader, of these gigantic figures. Allowing three feet for each barrel, this would make a row of beer barrels touching each other, 50,000 miles long, or twice around the world. Think of this monstrous stream of liquid misery. Surely, the brewers of the earth can sing: "We'll girdle the globe with damnation," and complete the task every six months. America's national drink bill is \$700,000,000, while the cost of our nation's publishing houses is only \$10,000,000. The world's drink bill for ten years has been carefully estimated at \$4,000,405,234. Allowing six inches to each one-dollar bill, laid end to end, this would make a band over 378,826 miles in length, or fifteen times around the earth. In return for this huge sum of money, what do the nations receive? Murder, theft, incendiarism, pauperism, insanity, suicide, and general wickedness, as widespread and devastating as the plagues of Egypt. God has labelled their receipts "distress of nations." And as this dragon power is seen to be assuming such colossal proportions so rapidly of late, who can doubt the outcome? Surely, "In the last days perilous times shall come," and there shall

be "distress of nations with perplexity." Every newspaper with its teeming revelations of intrigue, outrage and bloodshed testifies of "perilous times." Every nation with its intestinal strife, disruption and danger of dissolution, testifies of "distress of nations." There is added to this text on distress of nations, the words "with perplexity and men's hearts failing them for fear and for looking for those things that are coming on the earth." This is an exact description of affairs as they are now. Perplexity sits deep and dense on the minds of the legislators especially. This system of government is tried, and then that, this policy and then that, each bringing more discontent and disaster than the preceding one, until lawmakers are thrown into confusion and "perplexity" as they see every measure of government fail and their best concerted schemes come to naught, and "distress of nations" is the result in part, and "men's hearts failing them for fear and for looking for those things that are coming on the earth," fill up the measure.

That this latter state of affairs exists to-day none can deny. Everywhere, and by all classes, is manifested a spirit of unrest and expectation of some mighty cataclysm, while wars and rumors of wars are heard of on every side. Nearly all with whom you talk, saint and sinner alike, seem to instinctively feel an indefinable dread of coming trouble, of pending disaster, which they cannot describe, and know not how to avoid. Reader, has your heart never heard this mysterious voice

or felt this vague dread of coming woe? Acquaintance with Christ alone will calm your emotions and prepare you for the future, but it cannot abate but rather strengthen your convictions on this point.



## CHAPTER V.

Another remarkable instance is found in the fact that though the nations of the earth are thrown into distress and perplexity over their depleted treasuries and unsatisfactory financial systems, the Jewish people, who are not thus bored with national responsibilities, are fast getting hold of much of the world's wealth. Consider this people who, with their sympathisers, largely own the debts of the world and are the money-lenders of the nations, into whose hands the gold of the earth is fast running, in spite of all the advance thought and political schemes of the nations. Their very existence is a miracle. Scattered over every clime and mingled among all peoples, they adapt themselves to all conditions, and instead of descending to the more laborious occupations, they hold the commercial interests of the world in their hands. A Jew in his poverty will carry a commercial pack almost large enough to form a load for a mule before he will carry a hod of mortar or wield a pick or a spade. Though they are as much the scoff as the miracle of nations, yet when the stocks and thumb-screws of persecution are inoperative, they show them-

selves ever capable of springing to pinnacles of honor and responsibility; so much so, that the world has been startled with an account of Joseph's step from the Egyptian prison to the throne of Pharaoh, and Daniel's rise from a captive slave to be "chief of the governors of Babylon," and Disraeli's ascent from a disfranchised surf to the prime ministership of England.

They are, perhaps, tenfold more numerous than in the sunny days of David and Solomon. In this, many may think we are mistaken, as their number is generally given as less than 12,000,000, but we must remember that there are millions of Jews who own citizenship in various countries, and who do not follow the religious customs of their fathers, and are therefore not included in the ordinary statistics. And though intermingled with all the nations of the earth, yet this people are generally distinct from them as in the days of their wise king. They are more temperate, healthful, hardy and long-lived than any people on earth, thanks to their rigid adherence to the hygienic and moral codes of their inspired law-giver. Statistics show that twenty per cent. of Jews live to the age of seventy, while but twelve per cent. of Christians do. Their wealth as a people is almost incredible, the Croesus of other ages are the Rothchilds of to-day. A notable instance in connection with their wealth is its portable nature. The wealth of the modern Jew, unlike that of other people, is not in broad acres, towering mansions, extensive railroads, or

mighty manufacturing plants, but rather in gold, silver and national bonds, that which is portable. They are living in expectation of being called back at any time to the land of their fathers, and they keep their wealth in such shape that they can transfer it to the promised land at once.

As the last grains of the grist of nations are running from the hopper of God's providence into the stones of history and the times of the Gentiles are almost fulfilled, Providence is apparently ordering things so that the wealth of the world is running into the coffers of this nomadic people. The wisdom of kings, emperors and legislators cannot hinder it, for it is written that "They shall eat the riches of the Gentiles, and "spoil those that spoiled them." The descendants of Abraham will soon be home in their native Judean hills, and much Gentile gold must go with them when they go, as was the case at the exodus when their fathers left Egypt. The Holy City—Jerusalem, which it was prophesied would "be trodden down of the Gentiles till the times of the Gentiles be fulfilled," will soon again be under the Mosaic theocracy. The times of the Gentiles are almost fulfilled. God has plainly foretold the Jews' return to their own land, and His promise is about to be verified. Ezekiel 36:24, "For I will take you from among the heathen and gather you out of all countries and will bring you into your own land." This could not mean the return from Babylon, for the prophet says not Babylon,

but "all countries." If the reader would know for what reason they are thus brought back, Ezekiel tells us in the remainder of this chapter. It is to purge and convert them and bless them in every way, so that it will be said: "This land that was desolate is become like the garden of Eden, and the waste and desolate and ruined cities are become fenced and are inhabited." Again, in chapter 37, verse 21: "Thus saith the Lord God, behold I will take the children of Israel from among the heathen, whither they be gone, and I will gather them on every side and gather them into their own land." To show that this means a gathering which has not yet taken place, the following verses of the same chapter declare that transactions will take place which have never yet been accomplished. Such as the unity of the tribes under one king. Judea is not to be a nation separate from Israel then, but saith the prophet: "I will make them one nation upon the mountains of Israel." And again, he continues: "neither shall they defile themselves any more with their idols nor with their detestable things, nor with any of their transgressions." Also, that "David (in his Son, Christ) shall be their king," and God's covenant of peace with them, continues the prophet, "shall be an everlasting covenant." These promises are surely yet future. A vivid and energetic description of their dispersion, the preservation of their national identity, and their return to their own land is given in a few words by the prophet

Amos, chapter 9: "For, lo I will command, and I will sift the house of Israel among all nations like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth; \* \* \*

\* \* and I will bring again the captivity of my people Israel, and they shall build the waste cities and inhabit them, \* \* \* and I will plant them upon their own land, and they shall be no more pulled out of their land which I have given them, saith the Lord thy God." The prophecy herein recorded has been fulfilled, and the Jews have been sifted among the nations, and the promise is about to be fulfilled and the descendants of Abraham restored to their own land.

The Turk, as nearly every newspaper declares, is fast losing his hold on the Holy Land. In fact, as one has stated, "Turkey is dying for want of Turks." The great question for European nations to settle now, is who shall step into the shoes of "the sick man?" Who shall occupy the throne of the Sultan of Turkey in the future? for God has no further use for the nation, and His providences are fast wiping it from the earth. Turkey has served its purpose as the excluder of the Jews from Palestine; but, now that the time of "The Restitution of All Things" is at hand, the God of destinies has no further use for the turbaned despot. And, singular enough, just as the pressure of Providence is forcing the Turk to leave Jewry, the same providential pressure is forcing the Jew to leave Russia, and an exodus of



Jews from Russia to Palestine is the sight that is startling the student of prophecy at present. The Russian Jew is thus seen to be the first to re-inhabit the "polluted land." Their success will be the magnet to draw the dispersed race from their weary wanderings among the nations to the hills of their ancestors. In confirmation of this view we call the reader's attention to the twelfth verse of the sixteenth chapter of Revelation, "And the sixth angel poured out his vial upon the great river Euphrates, and the water thereof was dried up that the way of the kings of the east might be prepared." We will not harrass the reader by endeavoring to explain the historic incidents referred to by the pouring out of the first five vials of divine wrath, as many men wiser than we have made them fit such widely differing incidents. But as nearly all agree on this sixth vial in its general character, we deem it best to give it. In the figurative language of the Jews, a river or sea was often used to denote the people who resided on their shores. In the eleventh century the Turkish horsemen flooded the entire Greek empire and subdued Constantinople, its impregnable capital, the queen of the east. They settled in myriads along the Euphrates. In figurative language this Euphratean flood, or Turkish jurisdiction and influence, has submerged the Holy Land for eight hundred years. And because of the Ottoman ownership of Constantinople, a noted military stronghold commanding the Bosphorus, and consequently called

the "Key of the East," it has had power to shut out much of the influences of Christianity and the religion of the Jews. The God of destinies has through His angelic messenger poured out the vial of His wrath on this Euphratean flood, or Turko-Mohammedan power, and it is "drying up." Note the words "drying up." Turkey is destined to pass from the field of nations as perhaps no other nation ever passed. It is not to be subjugated to another power. It is not to be wiped out at a blow, but to pass away like the slow drying up of a river. And so since the close of the seventeenth century, when the Turkish empire was at its meridian splendor, we find a rapid and unceasing diminishing in its power. Insurrection, secession, disease, famine and pestilence have almost annihilated the nation. Even skeptics have acknowledged that a curse rests upon the empire. The vial of divine wrath has been poured out, and the Turk, given over to his own uncleanness, is fast depopulating Turkey. The text says that this great river was dried up "that the way of the kings of the east might be prepared."

This goes to prove that though England and France combined, endeavor to fill "the sick man's" room, and hold Constantinople the Mistress of the East, thereby gaining all the wealth-producing commerce of India and the Mediterranean, yet Russia and Austria, the kings of the East, will so contest their claims that the European powers will be forced to settle the dispute by bestowing Palestine upon its original Abra-

hamic inhabitant, and Israel's nationality again be a fact. The crushing defeats received in the Russian and Austrian wars, the ceding of some of its territory to its foes; being compelled to grant independence to Greece; the almost total loss of Egypt; inability to pay even the interest on its huge national debts, etc., have long since brought Turkey to the verge of the national cemetery. The great powers have established a sort of a protectorate over Turkey to keep any individual nation from engulfing her and gaining Constantinople. But the late depredations and fearful massacres in Turkey are forcing the European powers to decide to do something final, as it is evident that the turbaned murderers who now hold the Holy Land can do so but little longer. What would be more natural in this strait when Palestine is seeking for an owner and the Jews are seeking for a home, and the European powers must find an inhabitant for the Holy Land (to keep some already strong nation from capturing it and gaining the balance of power in the east), than that the powers cede Palestine to its real owners, the Jews. Surely, it is providential rather than accidental that things are come to this pass.

India, as well as Ireland, is likely to be separated from England, at least legislatively, ere the coming end arrives, as these countries never belonged to Cæsar's domain, which many commentators think will again be formed into the original ten republics, into which his kingdom

divided, as shadowed forth by the ten horns and ten toes of Daniel's images. This number, of course, has been elastic, sometimes less, sometimes more, but always about ten, which is the number that begins and ends its existence. These are likely to be consolidated into one democracy under the Apolyon, who will make a noted covenant with the Jews, which will be broken after three and one-half years, when he will appear in his true character as the anti-christ of the scriptures. If this view be correct, mighty upheavals may soon take place on the continent before Palestine is finally ceded to the Jews. In this war prospect the advocates of home-rule in Ireland; the democrats of England and the boundless Russian empire, find their hope. But their victory must of necessity be short lived.

That keen-sighted genius, who for the crime of making toys of crowns, thrones and scepters, and making menials out of emperors and kings, was incarcerated on St. Helena, saw this very point, the future ownership of Turkey. He saw it not from a standpoint of prophecy, but from the standpoint of his great sagacity, and now England, France, Russia, Prussia, and all the great powers of Europe are agitated over it as the great "Eastern Question." From the exile of his wave-washed home he wrote these words eighty years ago: "In the natural course of things in a few years Turkey must fall to Russia.

\* \* \* \* The powers it would injure and

who would oppose it are England, France and Austria. Now as to Austria, it will be very easy for Russia to engage her assistance by giving her Servia and other provinces bordering upon the Austrian dominion reaching to Constantinople. The only hypothesis that England and France will ever be allied with sincerity, will be in order to prevent this. But even this alliance will not avail. France, England and Prussia united can not prevent it. Russia and Austria can at any time effect it. Once mistress of Constantinople, Russia gets all the commerce of the Mediterranean, becomes a great and naval power, and God only knows what may happen." Then he continues; "Russia quarrels with England, marches off to India an army of 70,000 good soldiers, which to Russia is nothing, and 100,000 Canaille, Cossacks and others, and England loses India. Above all other powers Russia is the most to be feared by you (England.) Her soldiers are braver than the Austrians, and she has the means of raising as many as she pleases. In bravery the French and English are the only ones to be compared to them. All this I foresaw. I see into futurity farther than others, and I wanted to establish a barrier against those barbarians by re-establishing the kingdom of Poland and putting Poniatowski at the head of it as king, but your imbeciles of ministers would not consent. A hundred years hence I shall be praised, and Europe, especially England, will lament that I did not succeed. When they see the finest coun-



tries in Europe overrun by these Northern barbarians, they will say that Napoleon was right."

But whether the fears of the mighty Bonaparte, or the views of your humble scribe be right as to the future possession of Turkey, one thing is sure, no matter whether England, Russia, or the European powers as a whole decide who shall control the Moslem possessions, the hindrances to the Jews' return to their native land are fast being abolished and must soon be entirely removed.

What awaits the Jew on his return to the pleasant land is of great consequence to us. Shall he who rejected and murdered his long-promised Shiloh prosper there while looking for another? Nay, verily, while they look for Christ lo, antichrist appears. As one has said, the object of their gathering is ultimately their conversion, but primarily their chastisement and suffering. God has great benedictions reserved for His exiled people, but they must be fearfully purged ere they enjoy them. The seat of Millennial glory is to be in their midst and all nations are to pour offerings at Jerusalem's gates, while the wilderness rejoices as the rose, but great must be their humbling and purging ere this long-promised blessing comes. "He shall sit as a refiner and purifier of silver, and He shall purify the sons of Levi and purge them as gold and silver that they may offer unto the Lord an offering in righteousness," and He declares "Then shall the offering of Judah and Jerusalem be

pleasant unto the Lord, as in the days of old and as in former years." And as to the place of this purging, we read in Ezekiel xxii, 19-22: "Therefore, thus saith the Lord God, because ye are all become dross, behold, therefore I will gather you into the midst of Jerusalem as they gather silver and brass and iron and lead and tin into the midst of the furnace to blow the fire upon it to melt it, so I will gather you in my anger and in my fury, and I will leave you there and melt you. Yea, I will gather you and blow upon you in the fire of my wrath, and ye shall be melted in the midst thereof. As silver is melted in the midst of the furnace so shall ye be melted in the midst thereof, and ye shall know that I, the Lord, have poured out my fury upon you." This fearful calamity under the antichristian king of their own choosing is called by Jeremiah, chapter 30, verse 7: "The great day of Jacob's trouble." Jesus said of this time of great tribulation; "Except those days should be shortened (made short, only three and one-half years), there should no flesh escape." Jesus says: "I am come in my father's name, and ye receive me not; if another shall come in his own name, him ye will receive." The antichrist will now have come in his own name and will have been received by the Jews. The reader is requested to read carefully the second chapter of II Thessalonians, where this antichrist is especially described. It is there recorded that Christ shall not come till a great moral dearth, or falling away is seen, and "that

man of sin be revealed, the son of perdition (the antichrist) who opposeth and exalteth himself above all that is called God, so that he as God, sitteth in the temple of God, showing himself that he is God."

This antichrist has existed in all ages, in spirit, and manifested himself through his followers as Christ did through His. John wrote; "Already there are many antichrists." Paul wrote: "The mystery of iniquity doth already work." So in all ages in the heresies, fanaticisms and persecutions which opposed the rule of heaven, antichrist has been seen, as Jesus was seen in the opposite traits of character manifested by His humble, believing people. But this fact does not oppose the fact that a personal antichrist, with all the power and subtlety of "the father of lies," is to set himself up as the only object of worship just prior to the end of this dispensation. Paul describes him as "The son of perdition;" "the man of sin." Jesus and Daniel both describe him as "The abomination that maketh desolate." And of the work of this impostor it is written: "His coming is after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish, because they receive not the love of the truth that they might be saved." And for this cause God shall send them strong delusions that they might believe a lie; that they might be damned, who believe not the truth, but had pleasure in unrighteousness." And of the time

when he shall appear it is said in the same connection, speaking of the end of this dispensation: "Then shall that wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming." The same fact of the rise and workings of this creature and his destruction by the Lord in the judgment, is recorded in the last verses of the seventh chapter of Daniel. Let our unconvinced readers, if there be any, read the views of the Christian fathers who lived nearest the apostles' time. Augustine (*Civ. Dei.* tom. xx, 23), Irenæus (*Contra Her* 5 cap. 25, 26), Origen (*Contra Cels.* 6, 45), etc. This blasphemous deceiver is said to do great wonders, even to the giving of life to an image and causing it to speak and to make fire fall down from heaven. Read Revelation, chapter 13. He is there said to have power to deceive them that dwell on the earth, especially those that had pleasure in unrighteousness, by reason of these miracles. This satanic impostor represented under the figure of a beast that spoke as a dragon, is said to receive his power from, or exercise all the power of, another awful beast who lived before it, and who now lives contemporary and works in harmony with it. This first beast is also said, in chapter twelve, to have received its power from a dragon. We all know that the beastly system of papal Rome is but a continuation of the diabolical dealings of pagan Rome, and again the beastly power of the latter-day antichrist will be



but a continuation of the beastly power of papal Rome. Here is the interpretation of the figure. Now papal Rome, being this beast, in the first instance, which received its power from the dragon, is said in chapter thirteen to have been wounded by a sword and afterward healed. "The sword of the Spirit," the word of God in the hands of the reformers, fearfully wounded the beastly system of Roman superstition in the sixteenth century and destroyed its civil power entirely in the seventeenth. But the present degenerate, blind and over-credulous spirit of modern protestantism is fast healing the wound of popery and giving it its old-time ascendancy. This beast, or papal power, is described in the latter part of the thirteenth chapter of Revelations, as going into harmonious relations with the third beast, which most commentators believe to be the final antichrist. This is done with the same self-seeking intentions that have always characterized the pope, to the end that his own system might be greatly lauded and have a great image made to it. This beastly power that has worshiped images so long will have its own image made an object of worship in the end. The beastly system of popery is to recover from the wound it received by the reformation and the subsequent reverses it has undergone through protestant supremacy; and the pope will offer his influence to this blasphemous usurper to the end that he may be recognized as the promised Jewish Shiloh, and he (the pope, himself), to re-



ceive in turn a portion of the homage and worship of the subjects of the antichrist. He is also to have either his own pompous image or the image of his system erected by antichrist, and all the earth will be forbidden to buy or sell only as they receive the mark, name, or number of this beast in their hands or foreheads. This is simply the present papist boycott secret society system, a little more fully developed than now. The wire-pulling chicanery here shadowed forth by the inspired apostle is the very embodiment of the present spirit and past history of the pope of Rome and his Jesuit cabinet.

When the Jewish antichrist, as a bestial, blasphemous, personage and power, is about to be set upon the re-established throne of Israel, the policy-working power of the pope, with all his satanic wisdom, will not fail to make capital of this stupendous occurrence. This antichristian reception of power from a beast, or Jewish impostor's reception of papal support and influence was also described to Daniel in the words: "His power shall be mighty, but not by his own power," for the devil and the pope shall both lend their power to the antichrist. As the devil offered Christ from the pinnacle of the temple "All the kingdoms of the world and the glory of them," if he would worship him, but was spurned by Jesus; so now he offers the same bait to another, who gladly accepts the offer. And this antichrist will have come "in his own name," and the Jews will have received him,

though they rejected their real Saviour who came in His father's name." Thus the abomination of desolation spoken of by Daniel, the prophet, will be set up in the holy place; permitted by the Lord for the chastening of those "who had pleasure in unrighteousness." "The wicked are his sword," He has declared, and surely the scabbard of divine wrath will then be drawn. "The great tribulation," or "time of trouble, such as was not since there was a nation," will then begin, and three and one-half years later, the middle of the week of years spoken of by Daniel, it will break out in horrid and hellish force. For though it is expressly stated in Daniel ix, 27, that the covenant of this impostor with his wealthy, but deluded followers, the Jews, is to last a week of years, yet in the midst of those seven years his greed for power and applause will be such that the restored daily sacrifice will be abolished by him, and his own worship established as the divinely described "abomination that maketh desolate;" for ere this time comes the Jews will have largely been restored to their own land. Their temple will be rebuilt, and their old-time Mosaic ritual restored, which may soon be done, as the present Providential banishment of the Turks from Palestine and the Jews from Russia, is rapidly causing a return of the Jews to their own land. With what rapidity can that land of desolation be changed into a veritable Eden, especially so, as we consider the mighty facilities for

building and improvemant in our day, and the almost fabulous wealth of this people. Speaking of this time of trouble, Jesus said: "Then shall be great tribulation, such as was not since the beginning of the world to this time; no, nor ever shall be." Again, it is written: "It shall be a time of trouble such as never was since there was a nation, even to that time." Though this distress will be upon all the earth, "because the devil hath come down, having great wrath;" yet, it is especially called "The time of Jacob's trouble." And of the location of Antichrist's throne. he is said to "Plant the tabernacle of his palaces between the seas in the glorious holy mountain." When, after the first three and one-half years of his sovereignty over this people, this impious impostor shows himself in his real character, as the wolf in sheep's clothing, these deluded Israelites who, in their blindness, will have covenanted with death and with hell have been at agreement, shall find that their covenant with death shall be disannulled, and their agreement with hell shall not stand; for their bed will be too short for a man to stretch himself on it and their covering too narrow for a man to wrap himself in it, and the overflowing scourge shall pass through and overflow their refuge of lies, and they shall be trodden down by it," even as it is written, Isaiah xxviii. For three full years and one-half shall this tide of despotic persecution roll. In many different places in God's word, and under several different figures, is it so stated

It is for "A time, times and the dividing of time."—Daniel vii, 25. "It shall be for a time times and an half."—Daniel xii, 7. "The holy city shall be trodden under foot forty and two months."—Revelation xii, 2. "The woman (pure church) fled into the wilderness a thousand, two hundred and three score days."—Revelation xii, 6. "And power was given unto him to continue forty and two months."—Revelation xiii, 5. These passages, though foreshadowing other important periods, doubtless refer, as many able expositors of scripture agree, to the period of time covered by the reign of this spoiler reaching from the breach of his covenant with the Jews to his fearful fate at the appearing of Jesus Christ, as well as covering on a larger scale the last half of "the times of the Gentiles," as seen on the principle of interpreting three hundred and sixty years to a day.

Apart from the the minute description of this blasphemous person and power as given in the Bible, it is only reasonable and in perfect accord with the nature of things to see all evil in the last days focalize and concentrate into one grand and pompous system of iniquity, having a visible head, the consummation of wickedness. This is only what the scriptures plainly tell us, that the present acting principles of right are doing. Only as to place, evil centralizes in this world and culminates in the setting up of antichrist, while righteousness focalizes in the heavens and finds its center in Jesus, its divine author. These

two mighty powers will enter into mortal combat, as the scripture has declared, at the consummation of all things. In the natural world time is made up of light and darkness. The black prince of night throws his dusky pall over the face of nature and paralyzes for the time being the business activities of the world and envelops it in the silence and inertia of the tomb, to be robbed of his transient victory by the speedy reappearance of the Prince of Light as he ascends the Eastern heavens, warming the world into renewed activity and encouraging and enlightening all nations in their march to the final judgment. It will be noticed here that the shadows deepen and grow more marked as the light increases. Thus it will be found in the spiritual world, where the conflict between light and shade is even more marked than in the natural, that as divine light focuses on the world the darkness of sin grows more dense and deadly until, when Jesus comes, He will be confronted by the consummation of all wickedness in this personal antichrist. History is but repeating itself in this fearful purging process. Five times before has God ushered in a new and better dispensation through judgments of this kind. In five successive dispensations we find grace bestowed and divine light increasing in power to the end of the dispensation. We also find that this light, while accepted by a few, was resisted by the masses, and consequently wickedness centralized and intensified until divine justice could stand no



more and judgment was poured out on the multitudes; while the faithful few, as the divine seed, were carried over into the new dispensation. This is God's mode of saving the human race from self extermination. Read the history of the fall, the flood, the overthrow of Sodom and Gomorrah, the deliverance from Egypt, the Babylonian captivity and the destruction of Jerusalem—answerable to the first five days of the week. The Christian age, or last day of the week, will soon go like the rest, while God ushers in His millennial sabbath. The description of the final conflict with this antichristian power is given thus in Revelation nineteen: "And I saw heaven opened, and behold a white horse, and he that sat thereon is called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns and he had a name written that no man knew but he himself. And he was clothed with a vesture dipped in blood, and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean, and out of his mouth goeth a sharp sword, that with it he should smite the nations, and shall rule them with a rod of iron; and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, King of Kings and Lord of Lords. And I saw an angel standing in the sun, and he cried with a loud voice, saying to all the

fowls that fly in the midst of heaven: 'Come and gather yourselves together unto the supper of the great God. That ye may eat the flesh of kings and the flesh of captains and the flesh of mighty men and of horses and of those that sit on them, and the flesh of all men, both free and bond, both small and great.' And I saw the beast and the kings of the earth and their armies gathered together to make war against him that sat on the horse and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast and them that worshiped his image! These both were cast alive into the lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth, and all the fowls were filled with their flesh."

## CHAPTER VI.

By consulting the eleventh chapter of Genesis, it will be found that away back in the morning of time when the human race was an infant, that it grew tired of God's control and God's plan of getting men to heaven, and conceived the idea of constructing a better mode of operation and a more convenient and satisfactory plan of taking men to the skies. The baby race stepped from its oriental cradle and with its back toward the rising sun, and consequently treading in its own shadow, it "journeyed from the East" toward the muddy western plains of "Shinar." There, in its infant idiocy it determined to "build a tower whose top should reach unto heaven." The race would become robbers of God by climbing up some other way, and taking forcible possession of the celestial world; thus proving themselves the children of their satanic inspirer, who was himself expelled from heaven for a similar act. In the muddy plains in which they now dwelt, there was no stone, no God-made mountain rock with which to build such a tower, so they were forced to "make brick and burn them thoroughly," and "slime had they for

mortar." But though they prospered for a time, God finally rained confusion upon them and they were "Scattered abroad upon the face of all the earth." Thus it is seen that this "Babel" business contained the disease germs of its own death, and also brought about the very scattering abroad which it was calculated to avoid. In a new sense do we find history repeating itself, and now in the evening of time we find the race in its dotage, or second childhood, doing in effect that which it did in the morning of its infancy; namely, building a system of human salvation apart from God's divine gospel plan, in fine, an intellectual and ecclesiastical Babel tower. The unity of the spirit on gospel lines, typified by the "one speech" of this chapter is gone. The race have grown tired of the unpalatable and old-fashioned gospel demands, and they purpose to reach the skies on their own efforts. They have turned their backs toward the source of gospel light, the Sun of Righteousness, and in the gloom of their own shadows they have journeyed "from the East," and in the muddy plains of moral "Shinar" they are erecting their Babylonish edifice. A brick is of human origin; God alone can create stone. And as they had brick for stone we look for same human substitute for the divine in religion to-day, and find that the builders of this modern edifice take those into church fellowship who are living flagrantly unclean lives, and often do not even pretend to have renounced their sins. Intellect-

uality, worldly respectability, and money are generally the commending features in these church members. The modern revival is simply the throwing open of the church doors and an invitation to Egyptians, Babylonians, Canaanites, and all to come in on their own terms. Then this degenerate church which loves to "make a fair show in the flesh," swells and struts and boasts of her accessions, conversions and progress in converting the world; when in reality the world is converting her into a harlot, and her houses of prayer into dens of thieves. Thus a war of conflicting creeds and teachings is carried on until some places are cursed with churches. while "confusion" reigns and sin holds sway. The tendency of sin is to divide and scatter, the work of the Holy Ghost is to unify and harmonize. The coming of Christ alone can offset the discordancy in modern religion, as was foreshadowed by the unity among the disciples on the day of Pentecost. No marvel that there is now a people who declare that it is a sin to be identified with an organized church body, which they call a "sect." Yet this people have no panacea for the ills they deplore, but rather have themselves broken into over a score of different sects in less than as many years, each of whose unwritten rules are as real and binding as the written rules which they deplore, and each teaching doctrines which conflict with that of the other and unchristianizing the other. A modern fashionable revival is simply a Babylonish brick-



kiln in operation, where man-made Christians, or baptized worldlings, are converted into brick for this spiritual Babel tower. "Slime had they for mortar," continues the inspired writer. Yes, the brick in this modern tower are joined together not by the cementing power of God's love, but by selfishness; they join the church for policy sake. "Each seek their own, not the things of Jesus Christ." God's real children are likened in the bible, not to brick, but to "living stones," "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." They are said to grow up a spiritual temple in the Lord." As man makes brick, but God alone can make stone, so man can make visible church members, but it takes the creative power of God in conversion to make Christians, or "living stones." The difference, then, between a modern and a Holy Ghost revival is just the difference between a brick-kiln and a stone-quarry. There is never any noise in a brick yard. There is no need of any sound louder than the splash and slush of mud-mixing puddlers. Not so in a stone-quarry. There is heard the ring of steel and stone in conflict, drills and hammers in noisy operation, interrupted at intervals by the thunderous roar of dynamite or blasting powder, and shivered rocks. Here is God's illustration of the genuine and the counterfeit in religion. Though there is no more particular good in the noise of a revival meeting than there is in the noise of a stone-quarry, yet noise is the ac-

companionment of both, and there is little accomplished where it does not exist. The noise of a blast of powder does not split the rocks, but the exploding powder and the splitting rock are always accompanied by noise. The great apostle to the Gentiles spoke of "the things that accompany salvation." Oh, for more laborers in the Lord's stone-quarries and for a withering destruction of the devil's popular brick-kilns! Amen, and amen! Dear reader, are you ready for the coming day of doom, when the vials of God's righteous wrath shall be poured out upon a harlot church and a Christ-rejecting world, while they are yet laboring to complete this latter day Babel tower? Oh, turn to the Lord while you may! "To-day is the day of salvation."

The foregoing facts, confirmed by almost every prophecy, give us reason to believe that the most stupendous issues are about to be enacted that were ever heard of since the earth rolled out from the womb of the universe and the morning stars sang together a paen of praise at its birth. Surely, the garnerers of God are stored with benedictions for His faithful few, but the celestial horticulturalists must pluck the tares from the divine wheat field ere these store houses be opened.

## CHAPTER VII.

We now purpose to consider the great epochs of inspired history as given by the revelators, Daniel and John, to see if an unbiased interpretation of these mighty visions do not warrant us in taking the position that we are living in the last fleeting hours of time. In the second chapter of the book of Daniel is given a description of Nebuchadnezzar's vision and the failure of the Chaldean sorcerers to interpret it, even under sentence of death, and the final revelation of both the vision and the meaning thereof by Daniel, the prophet.

It seems more natural than strange that this vision of earthly empire, this glimpse of the world's future, should not be given to a child of grace, but to a representative of the world, and especially this man who was the world's great representative at this time, the first universal king the world had ever known. This is especially so as we consider that God's own chosen servant was to be the revealer of it; and that, too, to the confusion of the religious impostors of the nation and the complete dethronement of their superstitious system.

This dream embodies an outline of the rise and fall of nations and the history of human governments to the end of time. We read: "This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay." The various metals of which this image was composed is stated in Daniel's interpretation as referring to several universal sovereignties. To Nebuchadnezzar he declared, "Thou art this head of gold," as is often the case to-day, the king being put for the kingdom. Babylon, the first and grandest of universal kingdoms, with Nebuchadnezzar, the most magnanimous of heathen kings at its head, and those Babylonian monarchs who succeeded him, constituted this head of gold. Daniel continues: "And after thee there shall rise another kingdom inferior to thee." The next universal kingdom after Babylon, and the one which subdued this mistress of the world, the beauty of the Chaldee's excellency, was Medo-Persia. So ephemeral is the existence of human pomp and splendor at best that we find this most illustrious of all nations blasted on the rocks of sensuality under Belshazzar in less than seventy years after its meridian splendor under his grandfather, Nebuchadnezzar. The two kingdoms of Media and Persia, now united under Cyrus, the Persian, form the arms and breast and shoulders of the image. The prophet proceeds, "And another third kingdom of brass which shall bear rule over the earth." This third kingdom,

said here also to be universal, as nearly all Bible expositors agree, referred to the Grecian empire which, under its second sovereign, Alexander the Great, subdued and conquered the Medo-Persians. He conquered all the nations of the earth and wept, so it is stated, because there were no more worlds to conquer, and yet the poor sensualist could not conquer his own appetite, but died in a bacchanalian debauch at the age of thirty-three years, after having drank over three gallons of liquor. There can be no mistake in locating what nation is referred to by the brazen belly and thighs of the image, as Daniel himself in another place stated that it was "the king of Grecia."

The prophet concludes his description of the image seen by the king in these words: "His legs of iron, his feet, part of iron and part of potter's clay." This part of the image Daniel says referred to a fourth kingdom that, "As iron that breaketh in pieces all these, shall it break in pieces and bruise." The exact name of this kingdom is not given in the writings of Daniel, doubtless for the reason that the Old Testament scriptures were to be complete before its existence as a nation of note. And possibly from the fact that it was to have a fuller description by John, the apostle, and the history of nations is only given in God's word as they effect the lives and destiny of His people. Rome, however, is the only nation which can be made to answer the description given. She alone conquered the



Greeks and succeeded to universal empire, so much so that in the New Testament we read of "A decree from Cæsar Augustus that all the world should be taxed." Rome also, the strongest, though by no means the best of nations, exactly fulfills the description of the prophet in that it "bruised, broke in pieces, and subdued all things." Also in that it was divided into two divisions, Eastern and Western, answerable to the two legs of the image. This iron empire, Rome, was not to stand forever, so we find feet and toes on the legs of the image. After this imperial nation had played its part in the great drama it was broken by the hand of Providence into various subdivisions, of which there were just ten, answerable, as is seen, to the ten toes of the image. But as the feet and toes were partially of potter's clay and partly of iron, so to-day we find the nations into which imperial Rome dissolved herself, and all the nations of the earth (for universality of application is aimed at by the prophet all through this vision), though having much of the strength of ancient legal and military Rome, yet they have much of the fickle clay of human caprice and whim in their nature and government.

Just to the extent that imperial Rome grew democratic, God likened its iron as changed to clay. For what can be more fickle than the ever-changing opinion which rules republics? Our boasted democracy and the sovereignty of public opinion is as miry clay in His sight who

sees our wisdom to be foolishness, We are living in the age covered by the feet and toes of this image, hence we fail to find upon investigation, any government upon earth which is not a mixture of iron and clay, a commingling of the sovereignty of the people with God's divine theocratic imperialism. All nations are essentially Roman, and all our laws are especially so since the days of Augustus Cæsar. The Roman code forms the gist of all laws of Latin races, and will do so until displaced by heaven's divine theocracy. The nations of to-day dig their iron from Roman mines. Rome still lives in the laws and principles of government of every nation on earth. As we behold the thrones and governments of earth tottering, we feel encouraged that the next act in the divine program is the mystic stone, the God-made original rock, cut from the mountain of omnipotence, the government which shall have no end.

Before going further into the drama which shows the fate of nations it might be well to notice the general trend of humanity and all earthly government. In open antagonism to the current idea of human improvement, if this vision of inspiration be correct, it shows a constant deterioration from gold to common clay. Babylon, the first of universal nations, is shown in its right place as representing the head of the image, but its superior character is seen in the material used—gold. Whatever may have been its disadvantages on lines of ignorance, one

thing is certain: those who are acquainted with the real history of nations and read that history in the light of God, in comparing Babylon with any nation since, must exclaim with the prophet: "How is the fine gold become dim?" Is there a nation on earth to-day that could be entirely turned from its idols to worship the true God through the dream of one man, and it interpreted by a despised foreign captive? Nay, if all the ministers of earth were to unite in declaring a revelation had been given them from heaven, as in the case of Ninevah, that if the nations did not repent and turn to God in forty days they would be destroyed, we can hardly believe that one would comply with the divine requirement. In this light then, what has our human improvement done for us? Simply hardened us in our unbelief and self-sufficiency. The age of Grecian learning and art so much lauded by modern scholars as the age of orators, poets, painters, heroes, sculptors, etc., is compared by the divine mind, not to gold, or even silver, but to the dazzle and glitter of brass. Paul thus describes human oratory, even in ministers, in the thirteenth chapter of I Corinthians as "sounding brass." This may sound very queer to our bigoted republican readers with their boasted civilization and reform. But sure it is, the childlike simplicity of earlier ages has given place to an unbelieving, carnal, self-sufficiency, which is an abomination in God's sight. We freely grant that man is more learned, that he has sought out many inventions,

that he is better acquainted with the elements of earth and the principles of human progress. But we know the truth of the divine statement that "knowledge puffeth up," and the "wisdom of the world is foolishness." The guilt of man's sin and rebellion against God is as much greater to-day than that of two thousand years ago as the light and knowledge of to-day is greater than the light of that age. Heathen nations in their simplicity never doubted the possibility, or even the probability of inspired revelation. It is left for this infidel age of learning and improvement to disbelieve in the supernatural. As knowledge has increased and light has been rejected, the gold of humanity has become dross until to-day there is more mud than metal in human thought as well as in human government. This divine revelation of the moral retrograde that accompanies our boasted progress ought to humble us greatly. We should learn, though self-denial and respect for Deity have rocked the cradle of every nation, yet sensuality and science have dug their graves, and history is repeating itself in our day.

"Thou sawest till that a stone was cut out without hands, which smote the image upon its feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver and the gold broken to pieces together and become like the chaff of the summer threshing floors, and the wind carried them away, that no place was found for them, and the

stone that smote the image became a great mountain and filled the whole earth." "And in the days of these kings shall the God of heaven set up a kingdom that shall never be destroyed, and the kingdom shall not be left to another people, but it shall break in pieces and consume all these kingdoms and it shall stand forever." By reading the second chapter of Daniel it will be seen that this latter verse is the explanation of the former two. "In the days of those kings," represented by the toes of the image, refers to the days in which we live. "The stone" has reference to Jesus, the Rock of ages. He, at his second coming, shall smite the image on the toes and break in pieces and consume all these kingdoms. That the kings here referred to are the kings represented by the toes of the image, which covered all the time from the fall of imperial Rome to the setting up of God's kingdom in the earth, there can be no doubt. It requires a great wresling of the scriptures to derive any other meaning than this from the prophet's words.

That the smiting of the image on the feet and breaking it in pieces could not possibly have referred to the first advent, as some affirm it does, is plain from the very nature of things. The ten toes of the image was not yet developed, for Rome was still imperial in the days of Jesus. There was no "division" of the empire, nor clay among the toes for nearly five hundred years after the birth of Christ. Again, this stone kingdom was not to be simply spiritual, without any corporeal



substance no more than the kingdoms which preceded it, for it was to destroy them and take their place, or be erected on their site. Nor can the words of the prophet, "Smote the image and make it like the chaff of the summer threshing floors," apply to such a quiet, noiseless, peaceful affair as the establishing of the church at the first advent. These words of the prophet bespeak violence, destruction and carnage, rather than the peaceful and silent working of spiritual power. He told the disciples, who surely had the spiritual kingdom in their hearts, to pray "Thy kingdom come." Does this not prove that His kingdom had not yet come in the apostles' day, and as He tells his disciples to-day to offer the same prayer, it argues that it has not yet come. He also said to his disciples, who surely enjoyed religion: "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom."

This surely proves it was yet future at this time. We are forced to the conclusion that an unbiased interpretation of this vision proves that we are living in the very days when God has promised to set up His kingdom in the earth, "His everlasting kingdom," that "shall not be left to another people." Reader, are you prepared to stand amid the crash of empires and the wreck of worlds? If not, I entreat you to flee into the ark of the covenant at once, for "The dream is certain and the interpretation thereof sure."

## CHAPTER VIII.

We next invite the attention of the reader to the second vision of empire, or Daniel's dream of the four beasts, as given in the seventh chapter of his prophecy. Daniel was given this glimpse of the world's history in "The first year of Belshazzar, king of Babylon." He says: "Behold, the winds of heaven strove upon the great sea, and four great beasts came up out of the sea, diverse one from another." In the symbolical language used here, as will be seen by referring to Revelation, chapter 17, verse 15, the words, "the great sea," referred to the greet mass of human beings, a sea of human souls. The winds which strove upon this sea from the four quarters of heaven, designate war, strife and political upheavals, as is seen from the fact that kingdoms and dynasties arose as a consequence of the striving winds.. It will be noticed that those four beasts were not contemporary, but succeeded each other. "These great beasts," says the prophet, "which are four kings," or kingdoms, "shall arise out of the earth." "The first was like a lion and had eagle's wings." This beast denotes the same power as is designated by the

golden head of the image as seen by Nebuchadnezzar, for precisely the same ground is gone over in this vision that was traversed in the vision of the great image, that the children of men might have line upon line and precept upon precept, here a little and there a little. The great image which appeared to Nebuchadnezzar outlined the world's political history, as seen by a political worldling, a heathen monarch. Thus it appeared as a great colossal image, grand and imposing, in comparison to which the kingdom of God appeared as unpretentious "stone." To Daniel, the prophet of the Lord, these empires are shown in their true character, as God sees them under the figures of cruel and ravenous beasts, despotic and unmerciful monsters. Babylon is therefore referred to as this winged lion. Nearly all expositors of scripture agree that this first beast, the winged lion, referred to Babylon, which at the time of this vision ("the first year of Belshazzar,") was the grandest and noblest of mere earthly kingdoms. It is made to appear under the figure of the king of beasts, with the addition of the wings of the grandest of birds, just as it appeared to the king under the figure of a head of gold. Surely, the great strength, magnificence and speed of motion which always characterized the armies of Nebuchadnezzar are well shadowed forth under the figure of a lion with an eagle's wings. But the prophet beheld this winged lion plucked of its feathers and made to stand upon its feet, and a man's heart was

given to it. These words shadow forth the rapid decline from the exalted character of the nation under Nebuchadnezzar to its base condition under Belshazzar. The nation was robbed of its strength, its celerity, and its grandeur, the eagle wings were plucked, the boldness of the lion was gone and a man's heart, timorous and fearful was substituted.

“And behold another beast, a second, like to a bear, and it raised up itself on one side and had three ribs in the mouth of it, and between the teeth of it, and they said unto it: ‘Arise, devour much flesh.’” That this beast symbolized the Medo-Persian dominion, few deny. The same manifest deterioration, which in the great image marked the decline from gold to clay, from the head to the toes, is seen here. Inasmuch as the bear is inferior to the lion, Medo-Persia was inferior to Babylon. The bear is said to have “raised up itself on one side.” This refers to the fact, that though the empire was in two divisions, the Medes and the Persians, the latter element attained to much greater notoriety than the former. The “three ribs in the mouth of it,” are thought by many commentators to refer to the provinces of Babylon, Lydia and Egypt, which were especially oppressed by this power.

“After this,” continues the prophet, “I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl, the beast had also four heads, and dominion was given to it.” The third kingdom, Greece, answerable to the

brazen belly and thighs of the great image is here presented under the figure of a four-headed and four-winged leopard. If wings upon the lion denoted celerity of motion and speed of conquest, what great swiftness of action must be shadowed forth by this figure. The leopard is a fleet-footed beast, but it must have four wings to enlarge its alacrity. This figure exactly describes the Macedonian empire under Alexander. The speed with which his conquests followed each other was astonishing. His career of carnage, which was begun at the age of twenty, was successful in laying the world in chains at his feet in twelve years. Surely, as the prophet said, "dominion was given to it." The four heads of this beast represented the four divisions into which the Grecian empire was broken at the death of Alexander, each division being ruled by one of his noted generals, Seleucius, Ptolemy, Cassander and Lyssimachus, "After this I saw in the night visions, and a fourth beast, dreadful and terrible, and strong exceedingly, and it had great iron teeth; it devoured and brake in pieces and stamped the residue with the feet of it, and it was diverse from all the beasts that were before it, and it had ten horns, and behold there came up among them another little horn, before whom there were three of the first horns plucked up by the roots, and behold, in this horn there were eyes like the eyes of a man, and a mouth speaking great things." This fourth kingdom, which no beast in nature could in any sense foreshadow, it



was so terrible, is the one which especially arrested the prophet's attention. The angel, when making the vision known to Daniel, said, "The fourth beast shall be the fourth kingdom upon the earth." And that this forth universal kingdom was in some sense to continue to hold sway, until the end of time and the establishing of God's everlasting kingdom in the earth, is clearly seen from the fact that Daniel was still beholding the movements of the little eleventh horn of this beast, when the great God appeared and set up his everlasting kingdom. "I beheld until the thrones were cast down and the Ancient of days did sit; \* \* \* \* \* And behold one like the Son of Man came with the clouds of heaven to the Ancient of days. \* \* \* \* \*

And there was given him a dominion and glory and a kingdom that all people and nations and language shall serve him. His dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed." This nondescript beast corresponds to the iron legs and feet of the great image.

It seems strange that there should arise any difference of opinion as to what power is referred to by this beast. It could mean no other power than Rome which devoured with its "iron teeth" all the nations of earth and "stamped the residue with its feet." Rome alone conquered the Greeks and succeeded to universal rule. The history of the world from the termination of the Grecian government is all written under the reign of the

Roman beast. The ten horns of this dreadful beast represent the same division of the Roman empire into ten parts as was represented by the ten toes of the great image, or universality of dominion until displaced by the "everlasting kingdom." It is written: "And the ten horns of this kingdom are ten kings that shall arise." The little horn which came after, which was said to be diverse from the rest and had "eyes like the eyes of a man, and a mouth speaking great things," represents at present the papacy, which will terminate in the setting up of the antichrist. These eyes, of course, are symbols of the cunning foresight of both the present pope and the future antichrist, and the "mouth speaking great things," an emblem of the blasphemous, pretentious and arrogant assumptions of both the pope and the antichrist, for these two are one in inspiration and aim.

A few of the titles claimed at present by the pope, are as follows: "Lord God, the Pope," "King of Kings and Lord of Lords," "His Holiness," "Vicegerent of the Son of God," "A God upon Earth." Antichrist himself can claim no more. Of this little eleventh horn, it is written: "His look (appearance) was more stout than his fellows, and the same horn made war with the saints and prevailed against them." The voices of 55,000,000 of martyrs proclaim in thunder tones that this prophecy has passed into history in reference to the papacy, and it is yet to have a much more marked and fearful fulfillment in

reference to the antichrist, or popery, in its final form. Rome still lives, and in a sense, holds universal dominion, not only in her laws and principles of government, but in her ghostly and blasphemous representative, the pope, who was given his power by a Roman emperor, and wields that power, not only over the actions of its millions, but over their consciences also. This coming reign of Roman terror, or antichristian, "time of great tribulation, such as was not since the world was," is soon to commence, when a man vitalized with all the power of the devil, and entirely unencompassed by any counteracting good, arrogantly claiming the prerogatives of the Almighty, is to hold sway over part of the earth, at least, for the space of three and a half years. This little horn is now in part set up in the papacy, and who but glances at the signs of the times in these history-making days and beholds the giant powers of evil at work, but sees the probabilities of this insidious and subtle power of the pope, and other wicked influences being given to the beast of the revelation, and antichrist, thus completely developed.

Contrary to many other expositors of prophecy we assert that the "Babylon" of the book of Revelation is constructed of all forms of corrupt religion. Protestants assert that it refers to popery, while papists assert that it refers to literal Babylon, but that a combination of all corrupt forms of theology is referred to, we think there can be little doubt.      Literal Baby-

lon it could not mean, for she had passed from the field of nations over two thousand years before the prophet John was born, and his references to her would not need to be received by inspiration, but could be read in any historic work of his day. Nor does it seem reasonable that God would devote so much sacred scripture to a description of the corrupt and satanic system of popery alone, and entirely overlook the other almost equally widespread and vicious religions that were to oppose heaven's rule and make war with his saints in all ages. It is the principle of wickedness and rebellion against God that he is everywhere denouncing, and he knows that all wickedness is a unit, proceeding from the evil one, and he has announced that all evil would focalize into one solid body in the last days, this solid whole to be presided over by the long-predicted personal Apollyon. He has given us a description of the last conflict and the destruction of this corrupt spiritual power which is a culmination and embodiment of all wicked spiritual systems. Though, since the apostle wrote the words, "the mystery of iniquity doth already work," to this day there have been principles at work to the end that "Babylon" may be developed, and in these latter days their end is being rapidly attained, yet the Babylon of the Apocalypse is evidently not yet fully developed.

We look in the near future for a combination of religious forces, a unification around one common center of all, or nearly all, corrupt religions,

Buddhism, Paganism, Mohammedism, Hinduism, Spiritualism, Judahism, Romanism and the corrupt and worldly portions of Protestantism. the religious parliaments and congresses of the world and such like societies, where Christ is placed merely side by side and on equal footing with Eastern idols, as was the case at the World's Fair, are fast bringing about this state of things under the guise of such catch-words as "a liberal spirit," "religious toleration," etc. The end desired, which is a catholic, or universal, brotherhood in religion, is expected to be a great benediction to earth, but will prove to be the act that will enthrone antichrist and call down on this lost world the sorest plagues she ever knew. This despotic, bloody and satanic time is in several places declared to last three and one-half years, or 1,260 days. Paul has said in reference to the setting up of this blasphemer, "for the mystery of iniquity doth already work, only he who now letteth will let until he be taken out of the way. Then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming." This mystery of iniquity is said here by Paul to be already at work. The devil, with all his subtle and mysterious influences, is at work on the popular mind to deceive men, and great is his success.

The very intellectual activities which men are lauding to the skies, are being largely energized by the devil, and used by him to bring about his



satanic ends. "Only He who now letteth will let (hinder) until he be taken out of the way." This points out the fact that antichrist, as the devil's appointee, would take possession of this world at once, but for the hindrances thrown in his way by God's blessed spirit. But this spirit that now "hindereth" Satan's plans will be "taken away" soon. "My spirit shall not always strive with man." "And then shall that Wicked be revealed." Oh, how soon is antichrist enthroned when God's hindering spirit is taken away! How quick this world will become a place of torment when left to the tender mercies of boastful, haughty man. It would be so now, but for the restraining and overruling power of the blessed and omnipresent Holy Ghost. Every good and every perfect gift cometh from Him. "There hath been a manifestation of the Spirit given to every man to profit withal." Oh, sinner, ere the times of the Gentiles be fulfilled, probation be ended, and God withdraws his Spirit from striving with rebel hearts and leaves this world a hell that needs but to be "cast in the lake of fire," repent and seek his face! Is it not plain in the light of this vision that we are living in the days when He has promised to set up his everlasting kingdom in the earth. We are living in the reign of the little horn of Daniel's Roman beast, and it is seen by the angel's interpretation of this vision, that it was during the reign of this horn which "spoke great things," that "the judgment was set."

## CHAPTER IX.

Surely, as the prophet has declared, and the poet placed his words in verse :

“ Westward the course of empire takes its way,  
The first four acts already past;  
The fifth shall close the drama with the day,  
Time’s noblest offspring is the last.”

In chapter eight of the book of Daniel is given a record of the same universal kingdoms we have been dealing with under the figure of the great image and the four beasts. These powers are now revealed to the prophet in a vision in their special relation to Israel, or the people of God; the ground is gone over several times that the different characteristics may be brought out. The little horn that was of no particular interest to Nebuchadnezzar, and therefore not mentioned in his vision, is of the greatest importance to the prophet as the destroyer of his people, and is consequently given prominence in both of his visions.

This vision, which was revealed to Daniel at Shushan, the palace, or seat of Babylonian au-

thority, was given just prior to the downfall of that proud monarchy; and as it was to have no future dealings of note with the people of God, it is entirely omitted from the vision. The vision therefore begins with the Medo-Persian empire in these words: "Then I lifted up mine eyes and saw, and behold, there stood by the river a ram which had two horns; and the two horns were high, but one was higher than the other, and the higher came up last. I saw the ram pushing westward, northward and southward, so that no beasts might stand before him, neither was there any that could deliver out of his hand, but he did according to his will and became great." In verse twenty of this same chapter the angel interpreted these verses as referring to the Medo-Persian empire. The two horns designated the two divisions of the empire. The one which "came up last" being "higher than the other," referred to the fact that the Persians, with Cyrus at their head, who were but called by Darius to the assistance of the Medes in battle, after the death of Darius, became the main-stay of the nation, greatly transcending the Median element, as was also shown in the other vision by the bear lifting himself higher on one side than the other.

The marked change in the figure used here to designate Medo-Persia from that used in the vision of the four beasts, lies in the fact that in the vision of the four beasts it was viewed as a worldly power-seeking dominion, in which ca-

capacity it was ferocious and wild as a bear. Here it is viewed in its special relation to Israel alone. and in this relation Medo-Persia never played the part of a ravenous beast, but rather a humane and friendly power, as may be seen from reading the book of Esther, and recalling the fact that this power liberated the Jews from their Babylonian captivity and aided them in rebuilding their temple. The fact that the prophet saw this ram pushing westward, northward and southward, so that no beast might stand before him," symbolizes, as history shows, the directions in which this dominion pushed its successful military campaigns, until in the days of Ahasuerus, he had all the known world at his feet—one hundred and twenty and seven provinces. Thus it "became great," read Esther, chapter 1, verse 1. The prophet continues: "And as I was considering, behold, an he goat came from the West on the face of all the whole earth and touched not the ground, and the goat had a notable horn between his eyes. And he came to the ram that had the two horns, which I had seen standing before the river, and ran unto him in the fury of his power. And I saw him come close on to the ram, and he was moved with choler against him, and smote the ram and brake his two horns, and there was no power in the ram to stand before him, but he cast him down to the ground and stamped upon him, and there was none that could deliver the ram out of his hand." That this goat meant the kingdom of Greece there can be no doubt, as

the angel himself, in verse twenty-one, says: "And the rough goat is the king of Grecia, and the great horn that is between his eyes is the first king." The change of symbol here again from the four-headed leopard of the former vision to such a domestic and harmless animal as a goat is found alone in its relation to Israel. As a worldly power it was like the wild beast, but in its special relation to the descendants of Abraham it was like Medo-Persia, a friendly power, though morally unclean, symbolized by the proverbial uncleanness of a goat. Greece lay west of Persia, hence the revelator Daniel saw the goat come from the West. "It touched not the ground." These words designate the great speed of Grecian conquest under the noted Alexander, as also shadowed forth by the winged leopard. Its great horn is said by the angel to be the first king (of note) Alexander, who created the nations, and then blasted its magnificence and life with his own, in sensuality and debauch. After which four notable horns were said by the angel to take the place of the great horn that was broken. This the angel explained in verse twenty-two, as describing the four divisions into which the Grecian empire was divided by Alexander's generals after his death. The four horns show the same divisions as the four heads of the leopard.

A third and last earthly power is introduced by the prophet in these words: "And out of one of them came a little horn, which waxed ex-



ceeding great toward the South and toward the East and toward the Pleasant land. And it waxed great, even to the host of heaven, and it cast down some of the host and some of the stars to the ground, and stamped upon them; yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away and the place of his sanctuary was cast down. And an host was given him against the daily sacrifice by reason of transgression and it cast down the truth to the ground, and it practised and prospered." Though some good men (who have not yet entirely cleared their theology from the fogs of popery) differ from us, we are convinced, with many others, that none other than Rome is referred to in this passage, unless the figure also admits of Mohammedanism, which is possible. Rome alone conquered the Greeks and possessed herself of their dominions, and ruled the world after them. This power is not described as definitely as the others, from the fact that it was to play its part on the stage of time in a different age or dispensation from all the others, and possibly from the fact that God intended to give it more minute description later under the pen of John, the Revelator. It is called a little horn. Such it was at first, doubtless, before its appearance on the page of history. For the omnipotent God knows better than Gibbon, or any other historian or antiquarian, the real womb in which Rome was conceived, or the real cradle in which it was rocked,

Though it first appeared as a "little horn," it did not retain that appearance, for the prophet saw it "wax exceeding great." This strong language well describes Rome. The term given is stronger than that used to designate either Persia or Greece, which are spoken of as being "great" and "very great." The extension of its greatness toward the South, the East and the Pleasant land (Judea), refer exactly to the directions in which some of Rome's greatest and most successful conquests were pushed. His waxing great, "even to the host of heaven," and his "casting down some of them," his "magnifying himself even to the prince of the host," and his "taking away of the daily sacrifice by transgressions," and his "casting the truth to the ground," and his "practicing and prospering," are all figures which evidently have a double reference to the end of the Jewish dispensation, and also to the end of time. This same double figure is apparent in much of the sacred writings and is especially so in the statements of Jesus and John, the revelator, in reference to the judgment scene, given in Matthew xxiv and Revelation vi. In both instances the end of the Jewish age and the end of the world in its present state, are referred to, and even the clear-headed Adam Clark, and others, saw only the former, which many now agree includes the latter also. These statements in reference to the working of the "exceeding great horn" refer to things which will happen in the last flying days of time, and also refer to

their prototypes which were seen eighteen centuries ago. "The host of heaven," to which this horn "waxed great," were the Jewish priests, and some of these "stars" it cast down and trampled on. It magnified itself even to the prince of the host," that is, it opposed and crucified Christ, the prince of preachers, and "took away the daily sacrifice", that is, destroyed the Jewish worship in the destruction of Jerusalem. "Cast down the truth to the ground." Christ, who is said to be "the Way, the Truth and the Life," was asked by a Roman ruler, "What is truth?" and though himself its very embodiment, was cast out and crucified by this ruler's order. "Practiced and prospered;" surely Rome has practiced her wiles on the nations, especially in her ghostly form as a spiritual system, and has "prospered" in it. This is the past view, and similar incidents on a much broader scale are yet to be enacted under the antichrist, which we are convinced, will be some kind of a changed form of popery; altered so as to satisfy and ensnare the wilfully rebellious portion of the Jews and much of the Gentile world. In the great tribulation of those coming days the host of heaven will be cast down and stamped upon, i. e., real protestant preachers will be martyred, while antichrist magnifies himself even to the prince of the host, i. e., claims to be the Messiah, and demands worship on pain of death. He takes away the then restored Jewish daily sacrifice, casts truth to the ground and practices and prospers in

his diabolical designs, until broken without hands at the appearing of Christ in glory.

This antichrist is to be the "king of fierce countenance and understanding dark sentences," who is said in verse 23 to "'stand up,' *in the latter time* of their (the Jews) kingdom." He was there also said to "destroy wonderfully and through his policy to cause craft to prosper in the land;" all of which is true of the Roman emporors, the pope and the antichrist. It is noteworthy that this devilish power is not permitted to act "until the transgressions are come to the full." God has always used fierce and cruel nations and powers to correct his recreant people. "The wicked are His sword," but He has never used this until the transgression of the people call for rectification. It is said of this horn, "His power shall be mighty, but not by his own power." The devil has always lent his aid to Rome as a nation, or as a spiritual system, and will do so finally in the setting up of antichrist.

The fact that this power was to hold sway over the earth from the time of the Grecian goat until it was destroyed at the revelation of Jesus Christ or "broken without hand," shows that no power but Rome could be referred to. This little horn is said in Chapter vii, verses 21 and 22, to make war with the saints and prevail against them until the Ancient of days came and judgment was given to the saints of the Most High. Surely the pope has made war with God's people and prevailed against them, and he will continue to do

so, secretly in the present form of popery, but openly and fearfully in its future and final form under the antichrist until the final judgment. The angel said to the prophet, "for at the time of the end shall be the vision;" meaning that at the end of time the bulk of the vision would come to pass, though at the end of the Jewish dispensation it had a partial fulfillment. We are living now in this "time of the end," and prophecy is running into history. The Roman horn is soon to be broken without hand, and God's everlasting kingdom set up on the purified earth. Looked at, even from the other point of view, which make these passages point to Antiochus Epyphanes, the Syrian-Greek sovereign, who ruled the Syrian portion of Alexander's empire for a short period and made such a bloody and blasphemous record, our application of these passages would be in perfect accord therewith in finally making them apply to the antichrist, who was evidently foreshadowed by Antiochus.

One point that is especially noteworthy before leaving this subject is the mode by which this insidious power is to gain the notoriety and influence here spoken of. And this point is true whether the passages be made to fit Romanism, Antiochus, or Antichrist, or all of them, as they were evidently intended to describe. The woes that were caused by popery and Antiochus, and are yet to be caused by the antichrist, proceed from the pit and are all inspired by the devil; but they never could have been inflicted on the people



of the earth, either Jew or Gentle, without God's permission. This permission would never have been granted had His people not rejected His counsels and mercies and thrown off His sovereignty. As the Jews made great concessions to Antiochus, who brought in a flood of Gentile gymnastics and Greek philosophy, until the religion of the Jews was lost amid the Olympian games and heathen ideas; so the early church made concessions to popery until the primitive Christianity of the Bible is almost lost amid loud-sounding popish rites, and the much lauded, but often falsely so-called sciences. The pompous and imposing religious rites and the deified intellectual greatness of to-day, are the deepening shadows which the coming antichrist projects before him. Oh, what a harvest of woe is this world preparing for itself? The baptized infidelity which passes in our religious schools for "higher criticism," denotes the self-sufficient and God-defying spirit which is rapidly enthroning Christ's great opposer. Empty, though loud-sounding, religious rites; showy, though godless, reform systems; our swollen intellectual pomp, and the desire for "the sovereignty of the people," are the steps up which Antichrist ascends to the bloody and blasphemous seat from which he is to be hurled into the lake of fire at the appearing, and by the power of, the Son of God.

Since Jesus will come in the aerial heavens to receive His ready bride, or purified followers, before all this happens, He exhorts his people to

be ready and watch for his coming, which He says will take place at an "hour when ye think not." "Let your loins be girt about and your lamps trimmed and burning, and ye yourselves like unto men who wait for their Lord." And he continues: "Blessed are those servants, whom their Lord, when he cometh, shall find watching."

## CHAPTER X.

We now come to consider the seventy weeks of Daniel's vision as given in chapter nine of his book. Though Daniel was a great statesman, no less famed for his piety than his faithfulness in the affairs of state, he could find time for prayer, and not for prayer only, but for a study of the prophecies also, which even some theologians are averse to doing to-day. If we had a few more such national officials in our day, our national affairs would not be in the snarled and unsatisfactory condition which they are. In answer to his fervent prayer for his people the angel gave him the following glimpse of their future. In the exposition of this vision we purpose to entirely ignore the mountains of self-contradictory comments on the passages in question, and give our humble view of the divine meaning, which we are not alone in thinking is the only consistent one. The angel declares "Seventy weeks are determined upon *Thy People* and upon *Thy Holy City* to finish the (their) transgression and to make an end of sins, and to bring in everlasting righteousness, \* \* \* and anoint the most holy." We must bear in mind that the

angel is here speaking of Daniel's people alone. The prophecy refers to the Jews exclusively, and that, too, only in connection with their holy city, Jerusalem, and their national existence. The Gentiles and the Christian church is not referred to in all the vision. Our word "week" is simply an appellation for a period of time. Here the word "week," as nearly all agree, refers to seven years, as our word refers to seven days. Seventy weeks then, or four hundred and ninety years, is the full allotted time of the Jews as a people in connection with their holy city, Jerusalem, and their national existence, at the expiration of which, everlasting righteousness shall be brought in, and the most holy anointed, that is, the judgment set. The angel continues thus: "Know, therefore and understand, that from the going forth of the commandment to restore and to rebuild Jerusalem unto Messiah, the prince, shall be seven weeks and three score and two weeks, the street shall be built again and the wall, even in troublous times." Our readers will notice that though seventy weeks were to elapse before there would be an end made of sins and an end of the prophet's people as a nation, and the most holy anointed and everlasting righteousness, or the judgment brought in, that only sixty-nine weeks are accounted for, in the seven weeks and three score and two weeks. There is a final week yet to be accounted for, the last of the seventy, before everlasting righteousness can be brought in. Counting backward three score and two

weeks and seven weeks, which is sixty-nine weeks, or four hundred and eighty-three years, from Christ's triumphant ride into Jerusalem, when for the first time he declared himself to be the king of the Jews; when, as never before, the prophecy was fulfilled to Zion, "Behold thy king cometh sitting upon a colt, the foal of an ass," and we come to the very year that Nehemiah was commissioned by Ahasuerus to rebuild the temple and the walls of Jerusalem, and restore the national worship. This was in the twentieth year of Artaxerxes.—Nehemiah, chapter 2, verse 1. This rebuilding was done in troublous times, surely. Read account as given by Nehemiah, the prophet. After this, Messiah was to be "cut off, but not for himself," so said the angel. Christ was crucified a few days after his triumphal entry into Jerusalem, and "Not for Himself," but for the sin, and by the sin of others. And, continues the angel: "The people of the prince that shall come, shall destroy the city and the sanctuary, and the end thereof shall be with a flood and unto the end of the war, desolations are determined." These words were literally fulfilled by the Romans in the fearful destruction of Jerusalem, but they are to have a broader and more marked fulfillment under the antichrist that shall rule the Jewish nation during the last week of these seventy weeks, when for seven years they will have a national existence, and be governed by a prince that shall be covenanted with—read verse twenty-seven.



The Jews, by cutting off their Messiah, thereby cut themselves off from being His people and unintentionally on their part inaugurated, in its strictest sense, "the times of the Gentiles;" though in its broadest sense these words may cover all that period of time between the setting up of Babylon as a universal power and the coming kingdom of God; the period during which Jewish independence was largely defunct. \* In the light in which Daniel was shown the fate of his people, the Jews have no history now, nor have they had any since the destruction of Jerusalem, which was about seven weeks or forty-nine years after Christ's triumphal entrance into the city and His crucifixion a few days later. They cut themselves off from being God's people, by cutting off their prince; and they are therefore not noticed in the vision through all the long years of their present dispersion, which is especially called "the times of the Gentiles." But the Jews are again to have a national existence for one week, (seven years), as verse twenty-seven shows. They are not nationally recognized now by God as His people and are consequently not

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\* Any one desiring to see a thorough and scholarly exposition of chronological prophecy, in which "the times of the Gentiles," viewed from its more figurative standpoint of three hundred and sixty years, or a year of years to a day, let him read a work entitled, "Light for the Last Days," written by Mr. and Mrs. H. Grattan Guinness, printed at London. Though these writers discuss the words, "The times of the Gentiles" and "the time of the end," from altogether different points of view and on widely different principles of interpretation from myself, yet almost exactly the same results are arrived at, and the end of this dispensation proven to be at hand; so self-consistent, many-sided and capable of demonstration is this mighty truth.

recognized at present as being in the vision. But the last week of the seventy is to be theirs as a distinct nationality. This will be at the close of the present "times of the Gentiles. A certain prince is to confirm a covenant with the Jews for one week, or seven years.

The three score and two weeks spoken of by the angel led up to Christ's triumphal entry into Jerusalem and his crucifixion a few days later. The seven weeks, or second section in the seventy weeks, led up to the destruction of Jerusalem, when the Jews lost their national existence. There remains one week still unaccounted for, and this final week must be found in connection with Israel as a nation. This is to be the entire length of their national reign after the restoration. At its end the Most Holy is to be anointed, everlasting righteousness brought in, and an end made to sins; or, in other words, Christ is to return in judgment. The first three and a half years of this period will be years of unprecedented success for the Jews in their own land. The success and renown of those who first go back will prove a magnet to draw the rest, until with the wealth of almost the entire world in their hands, this nomadic people flock to the "Pleasant Land." But in the midst of the week, or three and a half years after the re-establishment of the Jewish empire, the prince, whom they will have been lauding, will throw off his sheep-skin and appear in his true character, as the wolf of the evening of time, "The abomina-

tion that maketh desolate shall stand in the holy place," even until the consummation of all things, when he will be destroyed by the brightness of Christ's coming. He is said to "remove" or abolish the Jewish "daily sacrifice" that will then have been restored, and to establish the worship of his own person in its place as the abomination that maketh desolate.—Daniel xi, 31; viii, 11; xii, 11. What a fearful and inspiring thought is here presented.

If this view be correct, and it is the only natural and self-consistent one, how fraught with interest to the world is it. Surely, through their fall salvation is come to the Gentiles." Jerusalem, which it was said would "be trodden down of the Gentiles until the times of the Gentiles should be fulfilled," is about to be purged of its Turkish Gentile foe, and again be inhabited and ruled by its original Abrahamic citizens. God help us to find peace with him ere that time comes, for it is only at the close of the period of Gentile salvation that this occurs. Think of God's spirit being withdrawn from this earth and salvation offered to the nations no longer, and that for the space of seven years. Oh, what a hell this earth will become when that dread time arrives. It is called "A time of tribulation such as was not since there was a nation to this day; no, nor ever shall be." Thank God it is to be of short duration when it does come. "Except this time had been shortened there should no flesh escape, but for the elect's sake the time shall be

shortened" to three and a half, or at most, seven years, the last half of the week when antichrist reigns. Universal and terrible wars with all their concomitant train of blood and terror must soon take place, and all nations are seen to be preparing for them. Sinner friend, if you have not entered the ark of the covenant and found peace and rest, I entreat you to do so at once, for "the time is short, the judge is at the door;" the "end is at hand."

What an awful place this world is now, even with God's blessed spirit striving with every man, and heaven's guardian angels passing in and out among us, ministering to those who are heirs of salvation. But what a fearful place this world will become when the "times of the Gentiles is fulfilled," and God's spirit leaves man to his idols. We fear that every humane, benevolent, noble, and Christ-like feeling will soon vanish from the unsaved breast. As man is totally depraved, when God's spirit, that is now the cause of all righteous feelings and actions on the part of the unsaved is withdrawn, their depravity will have no check. Hell itself would almost be a place of refuge in comparison to earth at that time. In the momentous time when the spirit of God thus leaves man to his idols, every mean passion and every murderous desire may be expected to soon seize him and reign unrestrained.

The once tender-hearted lady may see brutality and bloodshed at every turn, and instead of the

feelings of sympathy and tenderness which were wont to stir her heart, she may gloat over it and greedily plunge into the vilest of pleasures. Those who once professed religion may be scoffed at and made the tools and playthings of their merciless and fiendish tormentors, whose diabolical laugh will swell with every groan of agony. Earth turned into an inferno will almost reel, groan and crumble beneath the weight of its own wickedness, which will call loudly to heaven for retribution. All this, dear reader, is embodied in the words, "The times of the Gentiles fulfilled." And it is clear to spiritual vision even now that this state of affairs, considered apart from the Bible, is not far off, from the very callousing of the conscience and the hardening of the heart; the vulgarity and brutality that are becoming so prevalent, as God's Word and Spirit are being rejected. Then shall that awful verse of Scripture have its application, "He that is unjust let him be unjust still, and he that is filthy let him be filthy still, and he that is righteous let him be righteous still, and he that is holy let him be holy still."

Even now is God's Spirit being rapidly grieved from the earth, and it is noticeable that it takes more earnest weeping and groaning before God, more desperate struggles of faith and more heartfelt pleadings to bring souls to the light and consciousness of their acceptance at His hands than it did only a few years since. Oh, that many would yield at once before His Spirit is entirely



withdrawn, for He has declared, "My Spirit shall not always strive with man." In this connection we think it best to give, in the following chapter, a condensed account of Christ's coming in the air to receive His blood-washed followers.

## CHAPTER XI.

That there is a vast difference between Christ coming in the æriel heavens to call His ready bride to Himself, and His revelation to all at the beginning of the millennium, some have overlooked, and consequently made sad work of exposing some portions of Scripture. When He comes in the air to receive His own, it will be as a thief in the night, "in such an hour as ye think not." As shown in John xiv, 3, He comes for His saints. As shown in I Thess. iii, 13, He comes with His saints to bind Satan, purify the earth and inaugurate the millennium. But it will be seen by all that He must come *for* His saints, before He can come *with* them. As one has said, "At the rapture He comes only to meet the saints in the air."—I Thessalonians iv, 17. "At the revelation He comes to the earth."—Acts i, 11. "At the rapture the church, like Enoch, is taken out of the world."—Acts xv, 14. "At the revelation the millennial kingdom is begun."—Acts xv, 15-17. That this "being caught up to meet Him in the air and so be forever with the Lord," is to take place at the beginning of the tribulation, none can deny. It is written: "When ye see

these things begin to come to pass then look up, and lift up your heads, for your redemption draweth nigh." Again, it is written: "Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man." And to his faithful ones He has declared, "Because thou hast kept the word of my patience I also will keep thee from the hour of temptation that shall come upon all the world, to try them that dwell upon the earth." Here He has promised deliverance to all his faithful ones from the hour of great tribulation that is coming upon the earth. They will need, however, "the patience of the saints" to keep them true even in the beginning of sorrows before He comes. He will come unexpectedly, as shadowed forth by the parable of the ten virgins, when He comes for his own, and this may occur at any moment, see Matthew xxiv, 42. But He cannot come to usher in the millennium until several historic events take place, such as Israel's restoration, Antichrist's enthronement, etc. But all the signs of the times testify that these events are about to take place. Awful will it be for this world when God leaves man to his idols, and in the twinkling of an eye all the righteous dead will be resurrected and all the righteous ones living on the earth will be mysteriously changed and caught up to meet their Lord in the air. "Then shall two be in the field, the one shall be taken and the other left; two women

shall be grinding at the mill, the one shall be taken and the other left," and this may be looked for at any hour. Many a man shall miss his righteous, though persecuted, wife from his side in the twinkling of an eye, and wonder at her mysterious departure. Many a proud church-member will miss her faithful, though little respected, servant, and wonder at her prolonged absence. Many a godless preacher will miss the noisy, shouting members, that have bored him by their bursts of praise. Many a child will miss a fond parent whom he would give all the world to meet again. Many a business man will miss his faithful clerk and wonder at his mysterious absence, as the books and cash will all be right. Think of the sorrow, the despair, the searching for departed loved ones in that hour, as Elisha's prophetic students sought for their master at his ascension, but all in vain. Oh, what remorse, what self-condemnation, what anguish, will be felt when the truth begins to dawn upon them. This will be a calamity in itself, such as the world has never seen, but it will only be one of a series of awful and devastating calamities. Think of engineers being caught up from their post of duty on the flying express train; switchmen caught up from important switch-towers, and captains and pilots caught up from their ships as they plow the ocean, and motormen caught up from moving street cars; doctors caught up from the bedside of sufferers, and of the calamities which must necessarily follow. When

those Christian statesmen are taken away, whose piety have been the buttress of the wall of righteousness, what avalanches of wickedness will precipitate themselves upon the world. Think of the misfortunes, as well as the disappointments that must attend thousands of such cases. Surely, the wail of Egypt for her first born will be outdone in that awful hour. And this mighty occurrence is an imminent one. It may take place, dear reader, ere you lay this book down, or before the morning dawns. Are you ready? Oh, heed the divine warning, and "be ye also ready, for in such an hour as ye think not the Son of Man cometh!" This awful fact should stop the backslidings and break up the lukewarmness of all. "What I say unto you, I say unto all, watch." In the light of these truths, let none be so foolhardy as to assert that the study of prophecy and the second advent is of no practical value. There are few subjects in scripture of more vast importance to the human race.

The beastly power which is to antagonize the work of God at Christ's second coming is described in Revelation xiii, 1-10, and that this beast is Romanism in its changed form, and the real antichrist, Apollyon, or false prophet, is seen by Revelation xix, 20, where his satanic miracles are in plain words attributed to the false prophet. Furthermore, that this beast is the same as the fourth beast of Daniel's vision, is seen from the following facts: Daniel saw the four great universal kingdoms, Babylon, Persia,



Greece and Rome, represented by four beasts, namely, a lion, a bear, a leopard, and a terrible nondescript beast with ten horns. At the time of John's vision Babylon, Persia and Greece had passed off the stage of action, and hence none but Rome, or the horned beast, which represented her, remained to be described. It appeared to John in such a manner, however, as to prove itself the possessor of the power and territory of the first three, for it had the body of the leopard, the feet of the bear, and the mouth of the lion, while its seven heads, its ten horns, and its name of blasphemy proved its identity as the beast which represented Rome. The little horn of Daniel's beast was to "speak great words against the most high."—Daniel vii, 25. This beast is said to "open his mouth in blasphemy against God." The little horn was said to make war with the saints and prevail against them."—Daniel vii, 21. This beast is said to "make war with the saints and overcome them." The little horn had a "mouth that spake very great things,"—Daniel vii, 8-20. This beast had "a mouth speaking great things and blasphemy." Again, it was said of Daniel's beast, its power was to last "until a time, times and the dividing of time," or three and one-half years."—Daniel vii, 25. The power of this beast was to "continue forty and two months," which is just three and one-half years.

The two-horned beast, or false prophet, (which is significantly said to "rise out of the earth,

and exercise all the power of the first beast before him, and make an image to the first beast, which all must worship,") is the personal antichrist. The image he makes to the great nondescript beast of popery may be the union of church and state under himself, as it had been under the pope in the dark ages. This antichrist is represented in Revelation xiii, 11, as appearing like a lamb. yet speaking like a dragon, and as God hath said, "out of the abundance of the heart the mouth speaketh," his words prove this creature to be a dragon-hearted monster in spite of his lamb-like pretensions. This wolf in sheep's clothing, or lamb-dragon, is said, in Revelation xiii, 13, to do great wonders and "make fire come down from heaven on the earth in the sight of men, and deceive them that dwell on the earth by means of these miracles which he had power to do." As Elijah proved his divine commission by this very sign, and thereby claimed the right to purge the nation of its false prophets and Baal worshipers, so this lamb-dragon, antichrist, through the power of the devil will deceive many into acceptance of his blasphemous claims, by this very means, and then begin the bloody task of exterminating, as false worshipers, all those faithful ones who resist his power and claims. Well has the apostle inserted in this connection, "here is the patience of the saints." The spirit of God being then largely grieved from the earth, these satanic and bloody persecutions will seem only natural and right

to the deceived multitudes, who will be given over to believe a lie, and will have almost their entire endorsement.

Between this bloody persecution or great tribulation; which lasts three and a half years under antichrist, and the final end when Christ appears, the most awful and momentous occurrences of earth will take place in the casting away and punishing of the degenerate church. The Ephesian church, representing the apostolic age of Christianity, has passed away. The different phases of the church during the almost total eclipse of Christianity in the dark ages represented by the Smyrna, Pergamos, and Thyatira churches, have gone by. The closing up of the papal persecution in the sixteenth century, when only a few martyrs constituted the real church, represented as the "Sardis" age, which had only a few names who were "worthy" to walk with Christ in "white," is also passed away. The age of "Brotherly Love," during the revivals of the seventeenth and eighteenth centuries under the reformers and their followers, represented by the Philadelphian church, is also gone by, and we are living in the last age of the church which God has prefigured under a description of the Laodicean church. Let any unprejudiced and spiritual scholar who will read the second and third chapters of Revelation and look over the various shades of meaning in the original names of those seven churches, and the various characters ascribed to them, and he will be convinced

that they were not only intended to describe, encourage and warn the seven obscure Asiatic churches, whose name they bear, but were also intended to describe, encourage and warn the church of God as a whole in the seven periods of her existence. This last age, or Laodicean church, if God's word be true, is to be "spewed out of his mouth," because she is "lukewarm and neither cold nor hot," and because she says she is "rich and increased in goods and has need of nothing, and knoweth not that she is wretched and miserable and blind and naked." Surely, this is a fearful, though, just description of a large portion of the professed church of our day. "Lukewarm," endeavoring to please both Christ and Antichrist, God and Mammon. Boasting of her riches, her education, her intelligence, her orators, her magnificent cathedrals, colleges, and pomp, while really in God's sight she is "wretched and miserable and blind." Who, in this age of Christianity, can tell how "blind" to God and spiritual things a large portion of the professed church really is? or, how "naked" of saving power and divine unction, and consequently how "wretched and miserable?" God help us! He is about to spew this fashionable and formal church out of his mouth, as he did the church of the Old Testament, for through unsanctified and impious connection with the world she has become as largely prostituted to Babylonish ends, as was her elder sister, the Jewish church, at Christ's first appearing. Be-

cause that instead of having converted the world to Christ by her faithfulness, she has left it in darkness by her fall, she is called "the mother of harlots and the abominations of the earth." This statement is as true as it is terrible. All the abominations of the earth would ere this have been abolished had the Christian church, as a whole, been true to her divine appointment. But since her unfaithfulness is the cause of the existence of these abominations, she is called the "Mother" of them. When God spews this lukewarm church, or Babylonian harlot, out of his mouth, it will be said, "How much she hath glorified herself and lived deliciously, so much torment and sorrow give her."

It is plainly stated in the word of God that in the last days many would be given over to believe a lie that they might be damned, because they had pleasure in unrighteousness. Surely, the trend of things to-day shows that many are thus being given over. The church in many of its protestant branches, as well as the papal branch, is even now seen to be doing homage to the anti-christian principles of the day, and will continue to do so until Antichrist himself appears and is cast down at the appearing of her insulted and betrayed Lord. Oh, dear reader, do not grow impatient with me; do not give way to blind fury or prejudice and say, "Christ will never cast off or punish his unfaithful servant, the church." Did he not do it to the Jews? When they sinned, did he not both punish and cast off those who had



been his special people for a period of equal length with the Christian era? From Abraham to Christ, or the entire age of the Jewish church, was about 1,900 years. God then cast them off because of their sins, and will we, as Christians, force him to deal as disastrously with us? Is the age of the Christian church to be no greater than its departed Judean sister? Oh, bear with me a little in my folly, if you deem me a fool, and read the divine word on this subject before the wrath of an insulted God be poured out upon a Christ-rejecting world. Good would it be for the church in general if she would but heed the divine warning to the Laodiceans and "buy of him gold tried in the fire, that she may be rich, and white raiment that she may be clothed, and eye-salve that she may see." Dear reader, believe me, my heart is stirred with love for Christ's church, and like Paul, "I could wish myself accursed from Christ for my brethren," in their delusion, should it do them any good? Can you not see that even now the lines are fast widening between those who really serve Christ and those who serve him not; between those who merely profess and those who possess his grace? These lines are destined to be much more distinct ere long between those who keep the Spirit and those who trust in the form without the power. Oh, reader, I ask you as I have repeatedly asked my own soul while writing, will you be ready to meet Him?

In God's minute description of Romanism in its various phases as given in Revelation xvii, He

has presented a few facts that are worthy of our consideration. The woman there referred to, the angel declared to be "that great city that reigneth over the kings of the earth." He declared that she "sat upon a scarlet colored beast." This woman typified the church of Rome, and the beast she rode upon typified the civil power on which she always relied for support. Purple and scarlet have always been the special colors for the robes and trappings of the emperors, popes, cardinals, etc.; even the mules on which they rode must be covered with scarlet cloth, as if they were bent on literally fulfilling the prophecy, and riding a scarlet colored beast, indeed. The gold and precious stones she is said to be decked with have always formed a part of the Roman regalia. The expiring groans of 55,000,000 of protestant martyrs testify that she has, indeed, as here declared, been "drunken with the blood of saints, and with the blood of the martyrs of Jesus." "And," continues the angel, "I will tell the mystery of the woman and of the beast that carrieth her which hath seven heads and ten horns. The beast that thou sawest was, and is not, and shall ascend out of the bottomless pit, and go into perdition, and they that dwell on the earth shall wonder, whose names are not written in the book of life, when they behold the beast that was, and is not, and yet is." This beast is the civil power in the hands of the church at its bloody work, as in the days of the inquisition. It was bloody and beastly then, but ceased to be so since

the reformation, and yet will again manifest the same bloody and persecuting spirit in the last days under the Antichrist. Thus it was in the dark ages, and is not in our day, and shall ascend out of the bottomless pit in the last days and go into perdition.

This same truth is told in another place under the figure of a beast wounded unto death, and afterward healed of its deadly wound. It is written here that all the world, whose names were not written in the book of life, "wondered on beholding the beast that was, and is not, and yet is." This means simply that the unsaved who have never believed that the persecuting spirit of the dark ages could ever again show its dark face on earth, will be surprised, astonished, and "wonder" to see its resurrected reign of terror. "The seven heads are seven mountains on which the woman sitteth," continues the prophet. This described the seven hills on which the city of Rome is built, and the seven sacraments which form the base of the christless system of popery. "And there are seven kings, five are fallen, and one is, and the other is not yet come, and the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition, verses ten and eleven. The word "kings," here means forms of government. At the time John was writing there had been just six forms of government in Rome. Five of these had passed away, and the sixth then ruled. The early kings, councils, decemvirs, dictators and

military tribunes were all gone and the emperors held sway. The one that was not yet come in John's day, and the only form of government which has ruled Rome since the emperors lost their power, has been the ghostly and tyrannous system of popery. "The beast that was, and is not, even he is the eighth, and is of the seventh, and goeth into perdition," it is written. This shows that the antichristian, persecuting, beastly power that "shall continue for a short space" at the last time, is not only to be the last ruler of Rome, and to go into perdition, but it also shows that the antichrist and the pope are to be one in spirit, by the statement that though he is said to be the eighth ruling head, he is also declared to be "of the seven." That will be an awful day, when, as it is written, this tyrannous, beastly, eighth ruler of the machinery of Rome "goeth into perdition." Whether the ten horns that were described as being ten kings that had not yet received a kingdom in John's day, and would be of one mind and lend their power and strength unto the beast and make war with the Lamb, refers to the ten persecuting Catholic kingdoms into which imperial Rome dissolved, or ten nations that shall yet arise amid the wars and reconstructions of the last days on the same sites, and especially oppose the rule of heaven, we can not positively assert. The words are true in their past sense, and we fear they shall have a more awful meaning in the future, until the woman herself is "burned with fire."

Moses, in the book of Genesis, tells us that God created the earth in six days and rested the seventh day from all His works and peculiarly blessed it as the day of His rest. Peter, the apostle, under divine inspiration asserts that "a thousand years shall be as a day and a day as a thousand years." His meaning is this, God made the natural world, which is but a fleeting shadow of the more enduring spiritual world, in six days, and rested the seventh day; so, He also makes the spiritual world in six days, and rests the seventh day. Each day in which God labors in creating the spiritual world is a thousand years in duration, measured by the scale of this world, and a thousand years of this world's estimate shall be as a day in the spiritual realm. We know that, spiritually speaking, God does not rest now, nor has he ever done so, either on the Jewish or Christian Sabbaths, or any other day. These are the days in which God is "laboring" to bring men to himself. Jesus said: "My Father worketh hitherto, and I work." But his great day of rest, typified by all the Jewish and Christian Sabbaths, is near. The seventh thousand year day, the Lord's millennial Sabbath, wherein he shall rest with all his labors, his spiritual creation finished, is at hand. We are living in the Saturday evening of this world's history. It is five thousand nine hundred and ninety odd years since the birthday of creation, if the inspired writers are correct. The popular chronology is proven defective in one particular, it places



Christ's birth at the year 4004 in the world's age, but late research has discovered that Mr. Usher, the chronologist, made a mistake of 100 years in the time of the Judges. He makes that period cover a space of but 350 years, while Paul asserts in Acts xiii, 20, that it covered 450 years. Christ then, was really born about 4104 of the world's history. The Christian era, as all concede, antedates the birth of Christ two or three years. Add the length of the Christian dispensation to the four thousand one hundred and four years which preceded it, and it will be seen that the six one thousand year days are nearly done, that this world is over 5,990 years old. The twilight of time is settling over the earth, and it is about to be blessed with its long-looked for millennial Sabbath of a 1,000 years of the personal reign of Christ, after which all things will be given to the Father, "that he may be all in all." Read I Corinthians xv, 28. All orthodox Christians, especially believers in the premillennial doctrine, expect that the kingdom of Christ is to come upon the earth and exist under his personal reign for 1,000 years. Then will the government be upon his shoulders, as predicted by the prophet. This is to be an everlasting kingdom, it is written, and the kingdom is never to be given to another people. Thank God for this promise. The one thousand years' millennium is but the first section of a never ending reign of the Almighty over his redeemed children. Then "the meek shall inherit the earth." Then Christ shall sit

upon the throne of his glory, and around him his apostles "shall sit upon thrones judging the twelve tribes of Israel; and again, it is written that "the saints shall judge the world;" and again, Paul declared to the Corinthians, "Know ye not that ye shall judge angels?" It will be said by Christ in that day to those who through obedience to his commands developed their talents, as they now present them to him with the increase thereof, "Have thou authority over ten cities;" "Be thou also over five cities." Those who have suffered with him he has declared shall also reign with him on the earth which he has redeemed. Then shall the earth be filled with the knowledge of the Lord as the waters cover the sea. During this reign of Christ on the throne of his father David, the devil will not deceive the nations, for he will be shut up and chained until the thousand years be ended. It is stated of those who shall live through the time of great tribulation, all nations shall worship him at Jerusalem, meaning, of course, the New Jerusalem which cometh down from God out of heaven. Read description in Revelation xxi. "And it shall come to pass that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." Again, it is written, "many people shall say, come ye and let us go up the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths, for out of Zion

shall go forth the law and the word of the Lord from Jerusalem. \* \* \* And they shall beat their swords into plowshares and their spears into pruning hooks, neither shall they learn war any more." After the expiration of this thousand years of bliss, it is stated that Satan must be loosed again for a little season. This is just prior to the general judgment, when the wicked shall receive their final punishment and the just their final reward, and "all things are given over to the Father, even the Son, that he (the Father) may be all in all. Christ's work of redemption then completed will be presented to his Father, and, "eye hath not seen, nor ear heard," for God has not seen fit to reveal the glories which are to be enjoyed in his new heaven and new earth. We consider that the exact fulfillment of the prophecies herein discussed, proves that either the authors were inspired, or else possessed of a power of calculation more marvelous and miraculous than inspiration itself, and we trust that they will accomplish their intended end by awakening the careless multitudes from their indifference, that they may be prepared to meet him with joy at his speedy reappearing.

'Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and forever. Amen!'

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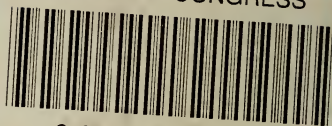
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